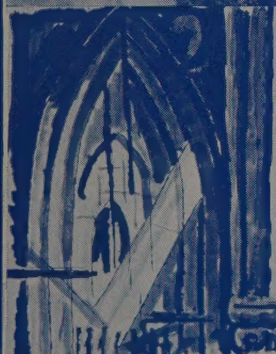


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**MAY 1961**





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Unless otherwise indicated, Scripture is from the Revised Standard Version

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# EDITORIAL INTRODUCTION

FAMILIES stand with one foot in the church and the other in the world. Certainly one of the most effective channels, potentially, for communicating the gospel to the world is the home. At the same time, one of the most critical challenges to the church is to reclaim and redeem family life.

Pessimists and optimists look at families in today's culture. The former despair of the future of our homes while the others see many reasons for hope. Which of the two will prove to be the realist remains to be seen.

The home is being increasingly recognized as a potentially effective channel for Christian nurture and evangelism. While sociologists tend to point out how the family is threatened by the demands of a changing society, psychologists emphasize the importance of the intimate personal relations within the family.

Recent studies of maternal affection reaffirm the basic importance of the early emotional and spiritual environment of the home for the development of personality and character. Not only in the life of the child, but also in the life of the adult, deep spiritual awareness comes in the family experience.

THE WORLD in which both church and family have their existence is going through such rapid changes that each morning breaks with strange and unexpected events and situations. This does not suggest that church and home have to dance about on tiptoe, blown by every new wind. They can be the solid, value-conserving factors that hold the changing world together. But they are affected, whether or not they know it, by the tides and eruptions of the world. They must be alert to what is happening and face with wisdom the job of building church and home life solidly in the midst of changing, often chaotic, conditions.

The Canadian Council of Churches and the National Council of Churches of Christ in the U. S. A. have jointly called The North American Conference on Church and Family, to meet April 30 to May 5 at the American Baptist Assembly, Green Lake, Wisconsin. This is just before Christian Family Week, May 7 to 14. At the Conference persons who are responsible for leadership in denominational and council family life programs, research leaders, laymen, professors, leaders of young people, and others will be taking a careful look at the needs of families today. They will study the findings of research and the insights of their leaders concerning the nature of Christian marriage and family life, divorce, teen-age attitudes toward marriage, responsibilities of the church in premarital guidance, the effect of mass communications on attitudes toward marriage, mixed marriage, family planning, Christian education in the home, and many other elements in life today that affect church and family.

But these are questions which need to be faced in every church and community. That is just the point. Delegates to the Conference will be persons who are deeply rooted in their own communities. They will be persons who have responsibility, in one way or another, for help-

## Family life—a challenge to the church

That some of the experiences in today's families are negative we must grant. However, we must recognize the priority and intensity of the family experience. One of the most critical challenges to the church comes in the recognition of the basic importance of the family experience and the knowledge that many families fail to realize their potentialities. Can the church minister to its home realistically and effectively that they become allies of the church and its mission in the world today?

This special issue of the *International Journal of Religious Education* is designed to help churches meet this challenge. Beginning with the world in which families live, the articles move on to examine the various aspects of a church program that can strengthen and enrich family life. The characteristics and goals of the Christian family are described. Christian nurture within the home and the responsibility of the Christian family to the community and the world are also given helpful treatment.

On behalf of the departments of family life of the operating denominations and councils, we offer this issue with the prayer that it may "speak to your conditions" and help you meet this crucial challenge.

William H. G.

## An instrument of grace to all families

Involving local churches and families think through and act with these and other matters. The objective of the conference is not to arrive at high-sounding pronouncements about marriage and the family, but to acquire insights which will be of help to families and churches.

A church's program can do for family life about what the families want it to do. The church is made up of families and persons. It is made and remade by tradition as well as formed by tradition and history.

Churches must do more than conventional things in helping young people prepare for marriage by faithfully and realistically the values of Christian marriage and changing popular attitudes toward sex relations. They need to do more than superficial things in helping young couples meet the opportunities and problems that come in the marriage venture. Churches have opportunities not now met to help parents and children make the most of family relations, to help couples make adjustments required throughout life. This ministry must go beyond counseling in a time of crisis or emergency.

Churches and their families must have the imagination and resourcefulness to develop new patterns of ministry and counseling when they are needed. This may involve working out new groupings of persons in the church program to contribute to family growth rather than disservice to families. The ministry must come earlier and go deeper than anything so far developed.

There are today many forces, in mass communications, motion pictures, travel, subtle and intensive advertising, mobility of population, and world turmoil, that determine from afar the atmosphere in which a family has its existence. In the face of this fact, how do churches and families go about living a positive Christian life? This is a question with which every church and family must

Virgil E. F.



## Prayers for Parents and for Families

### *Prayer for Parents*

Deliver us, good Lord, from the excessive demands of business and social life that limit family relationships; from the insensitivity and harshness of judgment that prevent understanding; from domineering ways and selfish imposition of our will; from softness and indulgence mistaken for love. Bless us with wise and understanding hearts that we may demand neither too much nor too little, and grant us such a measure of love that we may nurture our children to that fulness of manhood and womanhood which thou hast purposed for them; through Jesus Christ our Lord.<sup>1</sup>

### *Prayer for Family*

Lord, behold our family here assembled. We thank thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the peace with which we expect the morrow; for the health, the work, the food and the bright skies that make our lives delightful; for our friends in all parts of the earth. Give us courage, gaiety and the quiet mind. Spare to our friends, soften to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune and open to the gates of death, loyal and loving one to another.

(Robert Louis Stevenson)

### *Prayer of Invocation*

Lord Jesus, our great Elder Brother, who didst know the love of father and mother, and didst share our home with brothers and sisters: teach us Thy way in our own homes. May we not reserve our best faces for strangers and relieve our feelings at the expense of those we love. Save us from the false bashfulness that holds back words of affection or acknowledgment of mistakes. Save us out of words of impatience before they are spoken. Give us understanding hearts, eternal vigilance against selfishness and irritation, and the love that ennobles, vaunteth not itself, seeketh not its own, is not provoked, never faileth. Amen.<sup>2</sup>

### *Each His Separate Way, Yet Together*

O gracious heavenly Father, who hast blessed this home, we now pray that Thou wilt watch over us as we have its shelter today. Be with each child as he goes to school. Keep him alert to danger and eager for knowledge. Be with our children, now grown to young adulthood, in their college life. They are in Thy hands. We have tried to instruct them in Thy truth. We have tried to live so that they have seen within the home the reality of Thy commandments. May they not forget. We pray that Thou wilt be with us who go to work today. May we realize that our jobs are Christian vocations and that we fulfill Thy will as we serve our fellow men. Be with us who remain in the home. May we keep it as an anchorage for those who are away. In Christ's name. Amen.

(Sheridan Watson Bell<sup>3</sup>)

<sup>1</sup>By the Rev. Charles S. Martin. Quoted in *The Pastor's Prayerbook*, selected and arranged for various occasions by Robert N. Rodenmayer. New York, Oxford University Press, 1960.

<sup>2</sup>From bulletin of the First Congregational Church, Eau Claire, Wisconsin, February 19, 1961. Written by Frank J. Ribner.

# Prayers for home and family

Selected from various sources

### *Informal Prayers to Be Said by Children<sup>4</sup>*

O God, our Father, for all our good things we give thee thanks. We are glad for health, friends, food, thy love, and a world in which to live. We want always to feel close to thee. Put into our minds the right way for us to live. Help us to know that thou art our Father—always near and always loving us. Amen.

Help us, our Father, to watch where we are going, that we may arrive where you wish us to go. Amen.

Dear God, we thank thee for our happy home. Help each one of us to remember the things we want to do to keep it happy. Teach us to be kind, loving, and unselfish every day. Amen.

### *Prayer for the Dedication of a New Home*

Almighty God, whose love never fails, we magnify thy holy name. Thou hast been our guide through all generations. Be thou our guide this day.

We thank thee for this house which we set apart as our home. We dedicate it to thee. Thou knowest the hours we have spent in planning it. Every stone in its foundation, every timber in its structure is a gift from thee. This is thy house from which we look to see the home not made with hands, eternal in the heavens.

Here may we live, revealing in our love for one another the deep and abiding love inspired by thee. Pour out thy blessing upon our children. May they come to know thee and serve thee. Here may we find instruction. Here may age find peace. Here may we kneel in prayer. Here may the cares and concerns of the day fade away in the calmness and stillness of the night. Here may our faith in thee be renewed.

As thou didst direct thy children of old, direct us from this time forth in all that we do and say. May there be no harshness or thoughtlessness or hasty conduct to mar our days. Forbid that any danger come near us. May kindness, generosity, patience and love be among us. . . .

To thee, Eternal God, known to us in Jesus Christ thy Son, we dedicate this home in the name of the Father and of the Son and of the Holy Ghost. Amen.

(Albert Buckner Coe<sup>5</sup>)

<sup>3</sup>Quoted in *The Family at Prayer*, compiled by Abigail Graves Randolph. Published by The Upper Room, Nashville, Tennessee. Copyright 1958. Used by permission.

<sup>4</sup>In *Worship Time for Families*, compiled by Edward D. Staples. Published by The Upper Room, Nashville, Tennessee. Copyright 1954. Authors in the following order: W. C. Doty, Roger Ortmyer, and Kathryn Blackburn Peck. Used by permission.

<sup>5</sup>In *Let Us Pray*, by Albert Buckner Coe. Published by George W. Stewart, South Norwalk, Conn. Copyright 1952. Used by permission.



# *This is where they live*

by David R. MACE

Executive Director, American Association  
of Marriage Counselors, Madison, New Jersey



**I** SEE THEM as a vast, unfolding panorama—the families of the world.

It has been my privilege to observe them, to visit them, to live with them, and to know their warm friendship in almost every part of the globe. I can close my eyes and summon a multitude of memories of families on all five continents: families from the Arctic Circle to the Equator and on the lands beneath the Southern Cross; families on great land masses and on the tiny islands scattered over the world's mighty oceans; families in the free world and behind the iron curtain; families in the primitive jungle and in the modern metropolis. Climates differ, skin colors differ, languages differ, social systems differ. But the human race has a great bond of unity: all live in families, and there are no inhabited lands, and no peoples, where the life of the family is not central.

All the world's families have the same basic goals—to be united, to foster love and affection, to live in good health and economic security, to provide fulfillment for the grown-up members, and to prepare the children for a happy and useful maturity. The dreams of young couples as they establish new families differ at superficial levels—differences that reflect variations in the cultural crust—but in their basic substance the dreams are always the same. Families the world over are struggling to make their dreams come true.

What are the problems that confront them? Most of the difficulties arise from three main causes: economic inequalities leading to extremes of poverty and wealth; social change that comes too slowly or too quickly; and moral confusion that undermines

the integrity of human relations. Let me spell these out in some detail.

## **Some are rich; many are poor**

At one extreme there is poverty. In Bombay, where my wife and I lived for a time, we became interested in a little family that had staked out a few square feet of sidewalk as its domain. There the thin, emaciated mother nursed her newborn baby, while the other children squatted around her. The coolie father was gone all day, returning in the evening with the little he had been able to earn. In grim poverty, stalked daily by the specter of want, this little Indian family fought a desperate battle for bare existence. And they were not alone. All over India there are such families.

Not just in India. In many lands I have seen families in almost unbelievable squalor, right down at the subsistence level. I have seen pot-bellied, undernourished children in African kraals. I have seen parents and children huddled in pitiful shacks in the slums of glittering cities—in Manila, in Cape Town, in Rangoon, in Hong Kong.

Not just in Africa and Asia, either. In southern Italy I have found families living in caves and holes of the earth. In Portugal I have seen grim, grinding poverty at the gates of palaces resplendent with luxury. I have seen desperate need in the United States, that "land of plenty"—in West Virginia villages and in Chicago slums.

Families cannot live in dignity and decency when their living conditions are subhuman. The voice of the Christian social conscience must continue to be heard so long as there are

families anywhere that are ill-housed, ill-clothed, and ill-fed.

At the other end of the social scale, families live in extreme wealth. Prosperity is nothing new in human history. However, our present era is unique in that never before have so many people been prosperous. In some countries, there are whole communities where people live in princely homes, and men and women go from the cradle to the grave without ever experiencing acute hunger.

These great blessings, alas, bring new perils. The warnings of Jesus against the corrupting power of riches need to be sounded afresh today. We have seen families that were strong in adversity become weak and disgraced in prosperity. It is not an accident that Western countries with high standards of living—the United States, Sweden, and Switzerland—also have high divorce rates. Luxurious standards of living easily lead to a distorted emphasis on pleasure, superficial relations, and insensitivity to the needs of others.

This luxury is a particular challenge to the Christian Church. Christian families have borne a magnificent witness as they have triumphed over adversity. Increasingly in our modern world they are challenged to be an equally unfaltering witness against the subtle, insidious temptations that come with abundance.

## **Old customs linger; changes are rapid**

Although our world is changing, some areas the changes are too slow. Old, evil customs linger and cripple family life. Still today, in too many lands, women are denied their basic



man rights and are treated as the  
 trels and playthings of their men.  
 concept of comradeship between  
 band and wife is ignored and de-  
 and male dominance is ruthless  
 absolute. Polygamy may be a  
 ag institution, but in Muslim com-  
 munities it is dying very slowly, and  
 some parts of Africa it is very  
 ch alive.

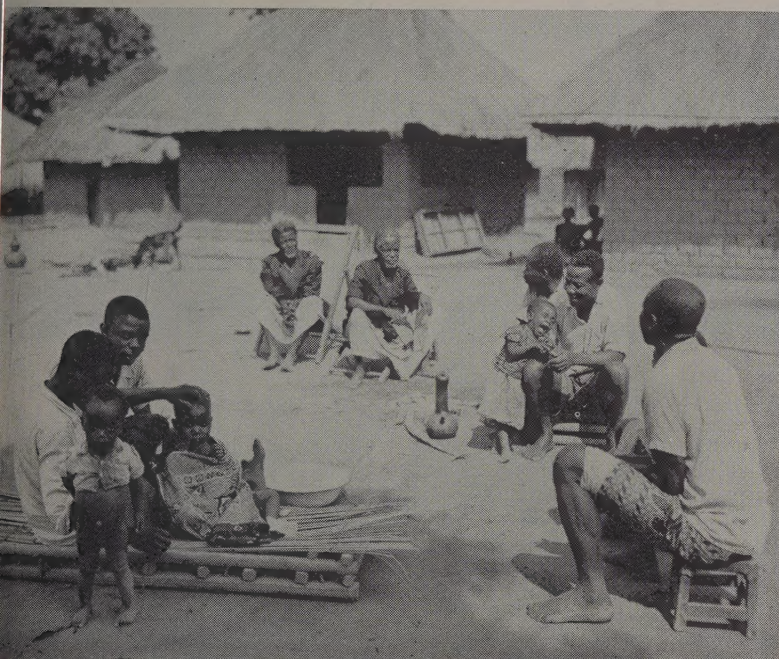
family traditions that are destruc-  
 of true human values may still  
 found. Dark superstition lingers  
 the hideous, useless practice of  
 oridectomy, performed crudely on  
 ng African girls; in the constant

appeal to fear and recourse to brutal  
 beatings in the training of children;  
 in loathsome rites that vainly offer a  
 remedy for the plight of childless  
 women in backward countries. We  
 live in an enlightened age. Yet there  
 are many dark corners where ancient,  
 malevolent social traditions maim and  
 cripple human personalities, in open  
 defiance of all Christian values.

Much more familiar to us, on the  
 other hand, is the giddy whirl with  
 which, all over the world, established  
 custom is being ruthlessly swept away  
 in social change that is too rapid. In  
 a torrent of social mobility families

are being uprooted and carried into  
 strange and unfamiliar surroundings.  
 Frenzied industrial development often  
 rides roughshod over all human  
 values. I think of disrupted family  
 life in the Union of South Africa,  
 where husbands and fathers are  
 herded in mining compounds, while  
 far away, in the bush, there are com-  
 munities with only women, children,  
 and old men. I think of mushroom-  
 ing cities in some parts of Asia and  
 West Africa, where mothers and fa-  
 thers are at work all day while their  
 children roam the streets and become

(Continued on page 44)



**Page 4: In Saudi Arabia a father helps his son with his school reading lesson.**

*American Arabian Oil Company*

**Left: Scene in a Congo village, where families are also members of a tribe.**

*Methodist Prints*

**Below, left: Mother and children in Datra, India, where for many people existence is a struggle against poverty.**

*Methodist Prints*

**Below: In an American slum the very old and the very young wait during the day for the wage-earners to come back home.**

*Hersch from A. Devaney, Inc.*





# What do you mean by

## "a Christian home"?

by Donald M. MAYNARD

Department of Religious Education,  
Boston University School of Theology,  
Boston, Massachusetts



**H**OW WELL I REMEMBER the day when, for the first time, I seriously asked myself the question that is the title of this article!

How quickly and easily the answers came to my lips—traditional, stereotyped answers. In fact, the answers seemed to be so obvious that I did not take the question very seriously—at first, that is. Surely anyone should know that a Christian home is one in which members of the family believe in the God revealed by Christ, acknowledge Christ's lordship, read the Bible, participate in family worship, and actively engage in the work of the church.

As I dwelt upon these answers, however, I began to feel a vague sense of dissatisfaction—which surprised me. So I sought to pinpoint the reasons for my feeling. I decided it was not that the answers were necessarily wrong. A home without these characteristics could scarcely be described as Christian. My discontent, I discovered, originated in the vague but persistent and growing feeling that these characteristics were not sufficient to make a home Christian. In other words, members of the family could believe in God, worship together, and be active in a local church, without the home necessarily being Christian.

I was a bit startled at this possibility. Somehow I had assumed that

homes in which individuals believe what Christians are supposed to believe, and practice what Christians are supposed to practice, were Christian homes. Now that assumption was challenged. As I thought of various families that ordinarily would be called Christian, I realized that the assumption needed to be challenged. One example was the home of a Christian minister. Brilliant in intellect, proficient in preaching, and skilled in administration, the father was also a stern, unrelenting man who demanded immediate obedience from his family. It was difficult to think that he could enter into the aspirations and frustrations of his children. He lacked the "milk of human kindness." The home was not one in which the family could relax, confident of the love and understanding of the father. Christian beliefs—yes, or at least perhaps; Christian practices—yes, so far as the motions were concerned; Christian spirit—no.

I had assumed that in a Christian home members of the family would get along fairly well together. But now I saw that whether or not a home is Christian depends upon the quality of interpersonal relations as well as upon acceptance of and commitment to the gospel of Christ.

Later came the more important realization that the ability of members of a family to accept the good

news in Christ depends upon the relations with each other. One who has not experienced human love, have difficulty experiencing divine love; one who has not been forgiven in the home is not likely to understand the forgiveness of God. A child feels that parents are not loving and cannot be trusted, he will have difficulty believing in a God whom he can trust. If he is not accepted by members of his family, he is not likely to achieve a wholesome self-acceptance; without self-acceptance, he will have difficulty responding to God's acceptance of him.

### Acceptance is important

Perhaps the most important contribution the Christian home can make to an individual is to help him realize that he is accepted as a person—a person in his own right, a person who is really is, with all his limitations and hostilities. We live in an impersonal society that emphasizes material possessions and functions more than persons. Individuals become cogs in the industrial machine, useful tools in the office or shop. We are accepted for what we are, but for what we do. Such an atmosphere tends to shrivel up one's insides. We never relax and be ourselves; we are constantly in competition with others and failures become a major tragedy.



Furthermore, our culture exalts success. Consequently society tends to reserve its acceptance for those who achieve success. And unless we are careful, individuals in the family tend to evaluate themselves in terms of their successes, and to feel that they cannot be accepted by others unless they are successful. Parents compare one child with another and urge excellence, whether in school or on the athletic field. Little wonder, then, that a child who fails hesitates to admit his failure. The conception of a wife with the business or professional success of her husband gives him the feeling that he is accepted only as he achieves; and he hesitates to share with his wife his appointments and fears. A husband may expect his wife to be a mother, charming companion, housekeeper, and devoted wife, and may show his disappointment when the wife proves unable to play these roles successfully.

No one would decry the value of doing one's best and encouraging others to do their best. But a home in which acceptance depends upon success can scarcely be called Christian.

### Listening takes place

In a Christian home each member tries to understand the other and to enter sympathetically into his problems and aspirations. But there can be no understanding without listening—not just staying quiet while the other talks, but really listening. Frequently parents fail to listen to their children. Adolescents complain that parents do not take their ideas seriously, and parents complain that their adolescents will not share their problems with them. A husband, in his eagerness to share his experiences at the office, tends to discourage the wife's account of her day's activities and frustrations. Or the wife, concerned only about her own problems, listens indifferently to her husband's story. Thus communication breaks down, and without communication—especially on the deeper levels—the home cannot be Christian.

A Christian home is not one in which there is no conflict. Members of the family feel free to differ with each other, secure in the knowledge that their love for each other—and their mutual acceptance—is not dependent upon always agreeing. And even more important, feelings can be expressed, even feelings of anger and hostility. It is this freedom to be one's self, to grow, to differ, that makes the home a haven of security. No matter what happens, members of

the family give understanding and support even when they cannot give approval. In the home what one thinks matters; how one feels is taken into consideration; and one need not wear a mask to disguise his real self.

This freedom to grow, to be different, does not mean unlimited permissiveness. Authority is neither exaggerated nor disparaged in a Christian home. Although every member of the family should have a part in making decisions that affect the entire group, there may be times when parents have to exert their authority and perhaps say "nay, nay." Intelligent discipline must be exercised, but the ultimate goal is to help children develop the inner disciplines that enable them to behave in personally satisfying and socially acceptable ways.

### Christian values are experienced

Belief in God and the practice of some form of family worship are not sufficient by themselves to make a home Christian. But it is equally true that simply developing wholesome interpersonal relations is not adequate to make a home Christian. Unless members of the family are given spiritual guidance and are helped to grow in their understanding of the nature and will of God, as revealed in Christ, the home is not Christian. A Christian home will involve at least the following:

1. *Growth in intellectual understanding of the Christian faith.* Let no one minimize the importance of this. Parents must endeavor sincerely and honestly to answer the questions children ask about God and how he works in the world. However, they may discover that before they can answer, they need to think through their own faith. Adolescent boys and girls may have intellectual doubts and may wonder how they can believe in a personal God in this scientific, humanistic age. In a Christian home doubts are not deplored or ridiculed, but rather utilized as an incentive to explore the real meaning of one's faith. In this intellectual exploration, differences of opinion may arise and members of the family may reach different conclusions. Primary concern is placed upon the conscientious seeking to discover the nature and will of God, not upon common agreement. Fortunate is the family that finds in its church opportunities for both adults and young people to engage in serious study of the basic questions of the faith.

2. *Growth in first-hand experiences of God.* The Christian gospel asserts

that not only can man know about God, he can have an experience of God in his own life. In the Christian family, therefore, there should be an atmosphere that encourages private and family worship. The form of this worship depends upon the background, temperament, and ages of members of the family. There is no one pattern to be followed. Worship may occur as parents have a sharing period with children before they go to bed; it may grow out of an experience with nature that creates a sense of awe and wonder; it may be around the table at mealtime; or it may be on occasions in which members of the family take turns in planning for worship together, perhaps using pictures and stories in church school materials that have meaning for the children. A worship center in the home may encourage moments of private meditation and prayer.

3. *A commitment to Christian values that finds expression in a Christian witness in the community.* A self-centered family is not a Christian family. In a society torn by religious, class, and racial strife and prejudice, the members of a Christian family must constantly bear witness to their concern for persons as persons, regardless of race, color, or creed. Genuine commitment to the teachings of Christ makes impossible silent acquiescence to the social ills of society. Our social culture puts a premium upon conformity. Members of the Christian family must be more concerned about conforming to the will of God than to cultural stereotypes. In a society that seems increasingly to put its trust in physical might and force, the Christian insists upon the spiritual power of love and understanding. Members of the Christian family encourage each other to take part in community activities. There is concern for the world-wide mission of the church.

4. *A sense of Christian vocation.* Intellectual and spiritual growth, family worship, and a Christian social witness develop in each member of the family the realization that he is a true minister of Jesus Christ, and give him throughout life a sense of Christian vocation.

A Christian home doesn't just happen. Neither is it easy to achieve. It is difficult to have genuine, unselfish concern for others and to accept them as they are. Growth in one's spiritual insights takes not only time but considerable effort, and commitment to Christ and his way of life requires an act of the will. But the blessings of a Christian home are manifold. With God's help a family can achieve it.



# Our ministry to families

by John Charles WYNN

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**R**ECENTLY I was involved in a project that brought together 845 parents for group interviews in scores of churches across the nation.<sup>1</sup> From those revealing interviews few general impressions stand out so clearly as this one: parents over and over reported their resentment of any church programming that split their families apart. They leveled their charges at awkward scheduling, overorganization, too many meetings, and overloading a few fathers and mothers with responsibilities. Their prescription was plain: let the church take the whole family into account. They

<sup>1</sup>Published in *Families in the Church*, by R. W. Fairchild and J. C. Wynn. New York, Association Press, 1961.

would like worship services for the family, family recreation events, and family service projects in which all can share. One father, a professional family educator, spoke up to say, "In our community life there is so much that pulls our family asunder, we need the church's help in planning events that keep us together."

## The church has family activities

Here and there across the land are parishes that are making headway with this problem. A council of churches in Indiana has been experimenting with a vacation church school that recruits parents as well as boys and girls. There have been some innovations with the curriculum and a novel readjustment in scheduling,

with late-afternoon-through-evening sessions and a meal at the church. This experimentation may be pointing the direction to a new development.

A church in New York has organized one of its junior high classes on Sunday morning in a startlingly fresh fashion. These early adolescents meet in weekly session along with the dads and mothers. Together they explore the church school lesson, discuss its meaning, and get an intergenerational slant. This church is not alone. One of the encouraging marks of a new day is that others are also experimenting with various forms of family classes; from them is emerging a new and hopeful pattern.

Not a few churches have launched family worship services, gearing the corporate worship of the church to the New Testament concept of "the household of faith." These commendable services buttress families in their worship practices at home. They also provide the setting for some of the most significant preaching of family topics to be found.

## Family members serve the church

The family not only is to be ministered unto, but must do some ministering of its own. The idea of ministering is to be of service; it would be unfortunate if families got the idea that the church is some local institution whose real job is to wait upon them. This false doctrine of the church would neglect the fundamental tenet that families are the church. They too are part of the ministry. A California church in which who



"Dilution therapy" takes place in groups organized to deal specifically with the needs of the families represented. Parents

gain encouragement and consolation when they learn that other fathers and mothers are facing challenges similar to their own.

Clark and Clark



families visit newcomers to the community is developing a sound practice. The church does not send couples to call on new families—it sends families, parents and children, to relate to those who have recently moved into the community. The parents can speak to the adults about the church fellowship; the young people can invite the new young people to their activities; the children can get acquainted with children near their ages and be able to welcome them on their first Sunday at church school.

Families are also ministers when the parents do team teaching in the church school. Families are ministering when they dig into the parish project of collecting and packing clothes for Church World Service, or plan their plot for CROP, or plan their budget for Christian stewardship. It would be a monstrous defeat for family education in churches if this concept of Christian service by the families themselves were neglected.

### Education plays an important role

Education makes up one large segment of family ministry in our churches. In addition to formal classes and meetings, there should be opportunities for informal education: family camping, workshops for making Christmas decorations, fellowship dinners, family retreats, and the like. This is one of the fundamental principles of Christian education that persons learn fully as much in informal contacts as in the more structured programs.

But learning also takes place in classes, in discussion groups, in lecture-forums. Parents' groups, for instance, have been increasing in number in recent years. When organized around the ages of the children, such groups can deal specifically with the needs of the families represented. A type of "dilution therapy" takes place in such groups. Parents gain considerable encouragement and consolation when they learn that other fathers and mothers are facing challenges in parenthood similar to theirs. The parent interviews mentioned above brought out a number of requests for specialized education to be offered through the churches. A majority of the parents, for instance, requested assistance in the sex education of their children. Widespread confusion about values and ethics in our relations testifies to the urgent need for churches to work in this area. Ministers now frequently see this subject as one to be integrated within a balanced program of ministry to families. When it is so integrated, young people and adults can



The family must do some ministering of its own, such as calling on new families as a family, tilling a plot for CROP, or planning a budget for Christian stewardship.

receive effective sex education through the church.

Moreover, the church is truly ministering to families when it carries on a conscientious program with young people. All denominations today are convinced that it is imperative to have the best of leadership to assist young people through the uncertainties accompanying adolescent development. The church can aid families by helping young people understand better those oft-misunderstood beings known as parents; as a result reconciliation and harmony are abetted in many a home.

### Stages of development are guided

In the realm of family development the church can make its most profound impact. To be aware of the developmental stages through which the average family passes, and then to offer resources and guidance along the way, is the large but ever-rewarding task of the church. To be ready with counsel and information for premarital education; to follow with supportive guidance for newlyweds; to welcome the newborn child into the fellowship of the church; to assist parents with their predictable crises; to stay by them with group understand-

ing as the children go through the early years of school, the teen years, and then start their own homes—this comprises a truly significant ministry to families.

A church in an Ohio city has "nurture groups" formed around each of the above-mentioned stages of family development. Its ministry is more efficient because it is a ministry of lay people, all of whom know exactly what the problems are in their particular stage of life. The mutual education and ministry that takes place in such groups, brief though the group life may be, is a valuable and practical experience.

### The church staff serves families

All this, however, leaves virtually unmentioned the ministry performed by church professional staffs. Surely the pastors, the directors of education, and parish visitors perform a ministry to families that is incalculable in its depth and outreach. Their ministry in time of family bereavement, counseling in time of trouble, proclamation of the Word of God to guide families in decision-making: this Christian service is of tremendous significance. Their growing awareness of family

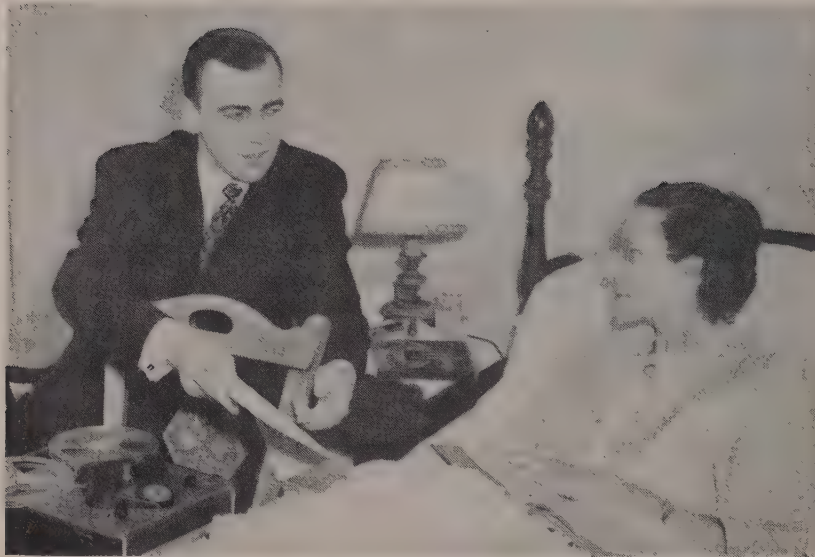
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# Family crises and the church

by Howard J. CLINEBELL, JR.

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Sooner or later every family has a crisis in some form. For adults who are home-bound many churches provide tape recordings of the Sunday morning worship services.

*Minnesota Mining and Manufacturing Co.*

**O**UR CHURCH STOOD BY US when our family was going through deep water." These are the words of a woman whose husband had come through the agony of mental illness. When this crisis hit the family circle, the pastor responded immediately. After guiding the husband to psychiatric help, he counseled with the family as it struggled to understand and handle the crisis. The young adult class gave the family the support of Christian fellowship. The day the husband was taken to the state hospital, one of the women stayed with the children. Someone baked a cake and someone else a casserole. Through the dark months that followed, class members kept the wife from withdrawing from social contacts. They kept the family surrounded by Christian concern.

Why did they do it? Because they cared.

Sooner or later every family has a crisis in some form—illness, accidents, bereavement, marital conflict, divorce, financial problems, alcoholism, problems of aging, difficulties in parent-child relations, or mental and emotional illness. The church majors in people. It knows that personality is "home grown," and that family crises can disrupt the growth of a family. This awareness helps the church to recognize the urgency and importance of helping families meet crises creatively.

## People turn to the church

Family crises cause many to turn spontaneously to the church for help. A fascinating research project,<sup>1</sup> recently completed, shows that those seeking help with personal problems are more likely to turn to a clergyman than to any other professional person.

The study, of a cross-section of the adult population of the U.S.A., revealed that one out of every seven people has sought professional help. 42 per cent of these had consulted a clergyman. This compares with 18 per cent who had gone to a physician and 18 per cent to a psychiatrist and psychologist. Some 6,500,000 adults in the U.S.A. have taken personal problems to ministers.

The study revealed a predominance of family-related problems. Of those who consulted a minister, 46 per cent went because of marriage problems and 13 per cent sought help with parent-child or other family relationships.

## Pastoral counseling in family crises

Counseling with individuals and families in times of stress is an important part of every pastor's job. In recent years this age-old function has been blessed with new insights and skills from dynamic psychology. Most seminaries now offer counseling courses. Many theological students and ministers are taking "clinical pastoral training," spending three months or more in a mental hospital, general hospital, or correctional institution under the guidance of an accredited chaplain-supervisor. There they are confronted with raw human needs which they must struggle to meet.

There are many degrees of training and competence in counseling among clergymen. The trend, however, is toward increasing competence. This fact spells good news for the men, women, and children who turn to the church for help.

There are various kinds of pastoral counseling. In some cases it may be *supportive*. For example, during periods of sickness or grief, the pastor's main job is to stand beside the person, giving him the steady emotional support that comes from having someone there who cares, who listens, and who brings the inspiration of the Christian faith. Another type of counseling is helpful with marital conflicts and other problems of interpersonal relations. Labeled "*insightful counseling*," it aims at helping the individual to help himself by providing relations in which he can achieve understanding of himself and his problem and can grow in the ability to deal with his situation. A third kind of counseling leads to an appropriate *referral*. The pastor can be of valuable assistance in guiding families

<sup>1</sup>Gurin, Gerald, et al., *Americans Visit Their Mental Health*. New York: Basic Books, 1960, pp. 306-309f.



other helping agencies and individuals in a community.

Often more than one kind of counseling is needed in a crisis. A three-generation family, having to place senior member in a nursing home, may draw on the pastor's knowledge of such facilities. The family may need help in working through the feelings connected with this separation. The family of an alcoholic may ask the minister how to get in touch with Alcoholics Anonymous. They may also require counseling in their effort to discover how to help the alcoholic become *willing* to go to A.A. The pastor has several advantages as a counselor. His training in theology and philosophy equips him to be especially helpful to those who lack a satisfying personal philosophy and a sense of the meaning of life. He also has the advantage of knowing persons who shepherd them within the family and throughout the life cycle. When an individual comes for help, the pastor often can draw on his knowledge of the entire family and build on his existing relations with them.

Recognizing the distinctive contribution which pastoral counseling can make, many churches and councils of churches have included a minister with advanced training in counseling on their professional staffs. This practice seems to be increasing.

Many churches have lay members who are trained in one of the helping professions or related to a community service agency. These persons should be given the opportunity to use their training and skills in service to the church. The pastor should encourage them to consider themselves a part of the team to help troubled people and

enrich the group life of the church. A vocational counselor, for instance, can be of tremendous value to a youth group or to adults who are unhappy in their jobs.

### When and how to go to the pastor

The "how" of going to a pastor during family crises is simple—*just go!* The pastor stands ready to bring the time-tested insights of the Christian faith and his training and experience in counseling to bear on the problem of any human being in need. The "when" is also easy to answer. The pastor should be approached as soon as one *suspects* that a talk with a trained person might be helpful. "Too little and too late" is the story of many counseling failures. Some persons delay seeking help because they think the pastor is too busy or their problems not serious enough to warrant taking his time. Most ministers are busy, but helping troubled persons is an essential part of their calling. If one is bothered by a problem of undetermined seriousness, a chat with the pastor may be exactly what is needed for evaluating it.

Most people are reluctant to approach a professional person with a family problem. They somehow feel that it is a sign of weakness not to be able to solve their own problems. However, it takes genuine inner strength to admit that one has a problem with which he needs outside help. If this were generally recognized, perhaps fewer couples would arrive in the pastor's study after their marriage had disintegrated beyond rebuilding.

Interpersonal problems are often complex and deep-rooted. To expect a counselor to "solve" such a problem

in a few sessions (when it may have been developing for twenty years) is to expect magic, not counseling. Disappointment is inevitable, unless the person becomes willing to work with the counselor as long as necessary. If this willingness develops, the chances for beneficial results are good. In the study discussed earlier, 65 per cent of those who had consulted a clergyman stated that they were helped. This was as high or higher than the percentage who reported being helped by any other profession.

### Meeting family crises through groups

There are at least four types of church groups: service-oriented, study, inspiration-fellowship, and modified therapy groups. Each has a mission to families in crisis. Many groups combine two or more of these functions. For example, a group of older women meets weekly to sew and pack clothing for overseas relief. It is primarily *service-oriented*, but the inspiration-fellowship dimension is also real and important to the participants. Mrs. Jones, who recently lost her husband, comes to the group. There she feels accepted and understood. Others in the group have been through the painful adjustment of the loss of a life partner. The fellowship and the other-directed service activities facilitate the healing of her grief.

The primary functions of the *educational* or study group, with reference to family crises, are to help *prevent* certain crises and to *prepare* people to handle others constructively. For instance, a church school class for parents of preschool children can help

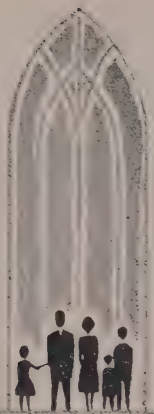
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# Families in

# worship church



by William H. GENNE

Executive Director, Department  
of Family Life, Commission on  
General Christian Education,  
National Council of Churches

**I**F WE REALLY want families to worship together in church, why are we not at least as thoughtful of the children as is a restaurant manager? He usually provides little chairs for children so they are raised to a proper height and have some support for their feet. Could we not have some of these in the pews where the children will sit with their parents? Is it any wonder that children wiggle when their feet are dangling in mid-air, or that they squirm when all they can see is the back of the pew ahead of them?

Although there are usually some objections to the occasional disturbances caused by children in the sanctuary, we must realize that corporate worship is important to families. One denominational survey revealed that parents rated congregational worship and sermons the most helpful of all their church-related experiences.<sup>1</sup> Let us help these families to be participants in the worship of the church.

Participation in worship does not always mean intellectual comprehension. Albert Schweitzer is reported to have commented that it is important for children to attend worship with their families, not because they will understand every word, but because they will feel the reverence of their parents and become sensitive to the wonder of life.

If we agree with Schweitzer, we can promote a family worship service without feeling that we must put on a three-ring circus to amuse the children. It means that those who conduct the service and the parents will, each in his own way, prepare for a genuine worship experience for all members of the family.

## Preparation for worship

The book *Christian Worship by Families*<sup>2</sup> by Richard E. Lentz includes a most helpful chapter on church worship by families. In this chapter Dr. Lentz outlines the preparation, the participation, and the follow-up that parents should keep in mind.

In preparation, parents should realize they *are* the church; therefore, they do not *go to church*. It is more correct to think of *gathering for worship*. Such attitudes can be fundamental to a real experience of corporate worship.

The family should go to worship with as much harmony as possible. If there have been quarrels or hurt feelings, reconciliation and healing should precede going to worship. There should be forgiveness and a frank recognition of the need for God's grace.

Once the right spiritual awareness and anticipation have been created, a number of details should be kept in mind. Do the children and adolescents know the hymns, responses, and the various elements in the order of worship? Hymns can be sung, words explained, and ideas discussed at home in preparation for the service.

Do the younger members have their own offering envelopes, Bibles, and other equipment they might need? Do all members allow time to arrive at the church, park the car, hang up outer garments, and enter the family pew together?

Once in the sanctuary, the family can continue thoughtful preparation for the service. They might agree on

a prayer to be offered or read silently as soon as they are seated. Responsive lessons and Scripture reading might be located and read in advance with younger children. Adolescents may be encouraged to take notes on words or ideas for future discussion (Intellectual stimulation is one aspect of the worship experience!)

Hospitality may be practiced in the family pew by inviting others to join the family from time to time. Children as well as adults may be given the opportunity of inviting their friends or new acquaintances to sit with the family.

## Participation and follow-up

Throughout the service, the parents can set the mood of alert, responsive love both in the way they participate in the service and in the way they interact within the family. The gentle quieting of a restless child may be a true demonstration of the Christian spirit.

Following the service the family can strengthen and enrich the impact of the experience. Families with adolescents might discuss the ideas in the sermon. ("Roast preacher" is not a good diet—nor is it a discussion!) Younger children's questions need to be answered. New hymns may be practiced. Maps and books can be used to relate ideas to school subjects. Follow-up projects may be decided upon. Such discussion and projects may lead to continuing personal family study and action. This would help worship in the home and worship in the church to be a continuous experience.

The University of Michigan Television series on "The Family" devotes a program (available for broadcast kinescope film showing) to "Religion in the Family." The Gullen family of Rochester, Michigan, who were guests on the show, described how they drive thirty miles each way to and from church. This adds two hours to the time they have together. They use this time for preparatory and follow-up discussions such as have been outlined in the foregoing paragraphs.

## The conducting of worship

Those who conduct the worship service in the church also have a responsibility to encourage and provide for family participation. Liturgical services can be read with care and beauty instead of being droned or mumbled. Scripture readings may be prefaced with a word or two giving the setting or background of the passage.

<sup>1</sup>See article by J. C. Wynn in this issue.

<sup>2</sup>Richard E. Lentz, *Christian Worship by Families*. St. Louis: Bethany Press, 1957.





Participation in church worship as families can be meaningful if there is proper preparation and follow-up.

George A. Hammond

In the Pioneer Congregational Church in San Diego, the Reverend Melvin Harter includes in his service "family conversation"—a situation developed in a family setting which illustrates the theme of the morning sermon. He tells the story in dramatic conversational style, showing how the various family members interact. This lively presentation is understandable to children and creates in adults an anticipation for the more mature analysis of the sermon. In the sermon frequent flashbacks to the conversational situation help even the younger children feel involved in the sermon.

In preparing his service, Mr. Harter usually writes the sermon first, and then develops the "family conversation" to make vivid the central idea of the sermon. This plan has much to commend it, especially when contrasted to the distracting, unrelated little story that is often inserted into the order of worship under the title "Junior Sermon."

### Other worship opportunities

Not all worship in the church by families needs to take place in the sanctuary. The alert church can provide other opportunities to enrich worship by families. Many have experimented with early services for families. A service at 9:30 A.M. can combine the best features of corporate worship and religious instruction, as suggested by J. C. Wynn in his book *Pastoral Ministry to Families*.<sup>3</sup>

Family nights in the church's program may be used to help families in

small groups learn about worship resources and share in some guided worship experiences. One minister used a family night to discuss "What to do when the church service bores you." His suggestions helped both adults and children reach some new understandings of the meaning of worship and their personal responsibility to respond to God's love, even when a particular service does not "speak to their condition."

Many churches have found that one of the by-products of family camps or conferences is the deepened understanding of and commitment to family worship both in the home and in corporate worship in the sanctuary. When the family as a unit is helped to experiment with a variety of patterns of worship and has the inspiration of other families in similar experiments, vital worship is likely to be increased.

Holidays and holy days provide an excellent opportunity for churches to provide their members with insights and skills in family worship. There are a variety of patterns for "Christmas workshops," but a typical instance of such a program, used by the Lakeview Congregational Church, Worcester, Massachusetts, includes the following: (1) a fellowship supper for families, followed by a carol sing; (2) workshops where families create crèches, wreaths, table and fireplace decorations, and "stained glass windows"; and (3) a service of worship

led by one of the families. This service was valid in itself but was in a form to suggest what might be done in the home on Christmas Eve or Day. Similarly, Easter workshops can provide an opportunity for the heightened understanding of the meanings and opportunities of this day.

### Resources for church family worship

In response to these developing trends, there are increasingly available excellent resources to help ministers, church leaders, and parents plan for family worship experiences in the church. Dr. Lentz's book referred to earlier is a most helpful guide. There is also a chapter abounding in practical suggestions in J. C. Wynn's *Pastoral Ministry to Families*, which deals with the family in common worship.

For clergymen interested in sermons relevant to family needs, Dr. Wynn has also edited *Sermons on Marriage and Family Life*,<sup>4</sup> which contains the best of more than four hundred sermons submitted in connection with a special project of the Department of Family Life of the National Council of Churches.

Each denomination's department of family life is concerned with the question of more effective participation of families in common worship. Anyone may write to his denominational headquarters for the latest materials and suggestions. See also the list of suggested books on page 24.

<sup>3</sup>J. C. Wynn, *Pastoral Ministry to Families*. Philadelphia: Westminster Press, 1957.

<sup>4</sup>J. C. Wynn, editor, *Sermons on Marriage and Family Life*. New York: Abingdon Press, 1956.





# You can't help teaching religion

by Edward W. and  
Anna Laura GEBHARD

Minister and wife, McKinley  
Methodist Church, Winona, Minnesota

Photograph Lanks from Monkmeyer

**T**HE SOCIAL ROOMS of the suburban church were crowded with eager, well-dressed young women. A community child-guidance clinic, sponsored by an imposing list of community organizations—in which the local council of churches was mentioned—was in session. A panel of experts—a well-known pediatrician, the guidance counselor from the local school, a child psychologist, a social worker, and a writer—had completed a sprightly discussion on “Preparing Your Child for Today’s World,” and a brief time had been allotted for questions from the floor.

The first question was directed to the child psychologist. “When should I start to teach my child religion?” the earnest young woman asked.

“How old is your child?” inquired the psychologist.

“Why, he’s four—almost five. He’ll be starting to kindergarten in the fall.”

“You *have* been teaching him religion for almost five years,” the psychologist answered.

“Why, I don’t understand,” the young woman said. “He isn’t enrolled in Sunday school. We’ve been careful not to discuss religion in his presence. We have avoided any formal religious practices at home. We’ve wanted to have him free to make up his own mind when he’s old enough to understand.”

“All the time you have been teaching him religion—the religion that you and your husband live every day,” the psychologist replied.

This man was speaking not as an active member of a church but as a psychologist. He knew that the book title, *The Family Lives Its Religion*, is sound if one conceives of religion

not as a system of theology or the practice of certain religious forms but as the values one lives by. All the religion of a family that calls its Christian may not be the Christian religion, for the values it lifts up daily life may be material values or social values.

The little child learns these values as early and as readily as he learns to respond to his surroundings, to want to express himself, and to react in purposeful ways to those about him. The climate of his home, whether it is free or repressive, acceptant or rigid, determines by the time he is five his basic attitudes and dispositions which can only be modified and adjusted by later experiences in school, church, and community. Parents often quite inadvertently, are the first teachers of religion, and they cannot abdicate this responsibility.

## Worship is worth-shaping

Family worship has often been conceived as a set of formal religious practices and rituals habitually followed in the home. But the psychologist, with his concept of religion as the values by which one lives, is closer to the real meaning of worship than

*The International Journal of Religious Education* and the Department of Family Life welcome accounts of significant experiments to provide for families in the corporate worship of the church. Please send your descriptive articles to the Department of Family Life, National Council of Churches, 475 Riverside Drive, New York 27, New York.



family who thinks it has "family worship" by reading a page a day in a devotional guide (usually selected with the adults of the family mind). The word *worship* comes from two Anglo-Saxon words, *weorth-be*, which literally mean *worth-shiping*. Whatever the family does, which shapes the worth of its members is, in a real sense, family worship.

How does the family shape the worth of its members? By means of the little rituals—grace before meals, bedtime prayers, daily Bible readings—but perhaps even more surely by the tone of voice at the breakfast table, by the family routines and habits, by the offhand answers given to a three- or four-year-old's unanswerable questions, by the conversation at the dinner table. Whether or not the family keeps the rituals and customs, every family has experiences of worth-shaping.

The problem, therefore, that faces every parent is to make sure that the worths that are being shaped are in harmony with the highest values that the parents know. This is the point where Christian worship enters. In the Christian family the values shaped by family living are continually measured by the standard of Christ. The family strives to live by the great commands of Christ: love God with your whole soul, heart, mind, and strength, love your neighbor as you love yourself.

### Questions must not be neglected

Someone who knows little children well has said that they are "God-obsessed." Parents who listen with receptive ears to the conversations and questions of their preschoolers know the truth of this observation. The wonderings of little children in the family often prove a doorway to worship for the whole family group. Furthermore, the search for values worth lifting up gives everyday experiences a new dimension. Watching nuthatches, bluejays, and sparrows crowd a bird-feeding tray on a winter morning becomes a reminder of God's care for even his littlest creatures and suggests the truth that the God who cares for the sparrows looks after the human family, too.

"What makes a seed grow?" asked a four-year-old. After soaking a handful of beans, his mother split one open and, using the magnifying glass, showed him the embryo root and the tiny leaves.

"Who put them there? How do they grow?" questioned the child. They put a few beans in a small glass

jar that had been lined with blotting paper, with the beans next to the glass; filled the jar with water; chose a sunny window; and waited for the miracle of growth to take place.

"It takes more than the seed with the tiny leaves and roots and food God put in it to make a bean grow," they decided a few days later. "It takes sunshine, and water, and plant food from the soil—all God's gifts."

One autumn morning five-year-old Denny came to the back door, his fist full of scarlet maple leaves. "I need some sticky tape," he said. "Our tree lost some of its leaves. I have to put them back."

"You can't put the leaves back on the tree, Denny," his mother said. "That's part of God's plan. There's a baby bud on the branch that pushed off the old worn leaf. Come here and I'll show you."

His mother pointed out the tightly wrapped winter buds and explained that after the winter cold, the spring sun would coax the baby leaves out of their winter coats. And Denny saw in the cycle of the seasons God's care which extended even to him.

But what if the wonderings of the little child are ignored? The questions will stop coming. The child concludes that there are some things "we don't talk about"—except maybe at Sunday school.

"But I can't answer Jimmy's questions," remarked one perplexed mother. "He asked today, 'Who made God?' What could I tell him? Anyway that's what I send him to Sunday school for. Surely ordinary parents, untrained in religion, can't be expected to know the answers to such posers!"

Fortunately the child doesn't expect the older members of his family to know all the answers. He does want assurance that his questions are worth voicing, that someone else is searching for the answers too. Often when the difficult questions come—the queries that men of all generations have asked—the best answers can be voiced in a verse of Scripture: "The earth is the Lord's and the fullness thereof"; "In the beginning God created the heavens and the earth"; "The Lord is my shepherd, I shall not want." Many of the prayers and hymns that are a part of our heritage summarize and give meaningful expression to emotions, aspirations, or feelings of need for help beyond ourselves.

The noted educator, Dr. Bonaro Overstreet, has said that children have a right to hear the great eternal truths, the inspiring words of life, from the same lips that give all the admonitions and instructions that circumvent their days—"Shut the

door," "Put on your overshoes," "Did you brush your teeth?" Blessed indeed are the parents who are familiar enough with their religious heritage to share it with their family in worth-shaping ways, when the heat of daily experience suggests it.

### The church gives direction

This is where the church comes in. Parents cannot shift their responsibility for the religious nurture of their children wholly to the church school without giving up one of the highest privileges and joys of Christian parenthood. But the church is a partner to parents in making their worth-shaping meaningful and in giving it direction. The church, working through its church school and its worship services, gives the family tools to define and guide worth-shaping experiences. Many mothers, for instance, have found happiness in sharing with their children through learning and singing the songs and using the prayers of the kindergarten and primary classes. "When we work and play together," "Friends of Jesus must be kind," and "How strong and sweet my Father's care" are good for use during the child's work and play experiences. Often the primary and junior church school booklets suggest stories, prayers, and Scripture for family sharing. Some of the questions discussed by the youth classes make stimulating conversation at home. Many church libraries contain books especially helpful for family use. One church has a collection of religious pictures which it loans to families for display in their homes.

The church also provides the family with a sustaining fellowship in its task of Christian nurture. The church school teacher may be no more able to answer a child's perplexing questions than his parents are, but the teacher is a ready and understanding friend of the parents and probably will be aware of sources of help unknown to them. He will most assuredly have a keen interest in the issues that perplex the families of his pupils. Often the parents' class or fellowship in the church will give parents the support and insights they crave through a sharing of resources and experiences.

And finally, for the imponderables beyond the knowledge and strength of families, the church has an altar. Frequently in the worship of the church, parents are able to find their sense of direction. They can discover the values worth exalting in their homes. They can attune themselves to God and interpret him aright in the daily round of family living.



# Not all of one mold

*Families that include children with physical or mental handicaps are in special need of the church's concern and help*

by Gunnar DYBWAD

Executive Director, National Association for Retarded Children, Inc., New York City

EDITORIAL NOTE: Although this article deals especially with the church's ministry to physically and mentally handicapped persons, the church has a responsibility for ministering to all persons with special needs. The emotionally disturbed need the understanding ministry of the church but, because of their disturbance, are often hard to reach. Even the identification of the disturbed is sometimes difficult. In recent years, communities and churches have begun to give more attention to the academically talented, who often need special counseling and opportunities for the full development of their intellectual and spiritual capacities. The December 1959 issue of the *Journal* contains an article by John S. Groenfeldt on "The Church and Its Gifted Children."

IT IS ESTIMATED that twelve and one-half per cent of the school children in the United States are "exceptional children," who by reason of chronic illness or physical disability, social or emotional disorders, limited or generous mental endowment, need special attention and specialized facilities or services. This figure may come as a surprise to some people. To others it underlines the infinite differences we find everywhere in God's world, where persons are "not all of one mold"—where, indeed, no two are of the same mold.

One distinctive result of World War II has been a greatly heightened awareness of and interest in the physically and mentally handicapped. This has happened throughout the world. In Indonesia and Pakistan, in Japan and New Zealand, in Cen-

tral Africa and Brazil, assistance to the handicapped has been recognized as a new and vital challenge.

There has been much clamor for churches to become aware of their obligations and opportunities for serving the handicapped and their families. Much needs to be done, surely, but many outstanding services to the handicapped are already being rendered by individual churches, both to their own families and to the community at large.

Serving the handicapped is not an extra activity to which we may address ourselves *after* taking care of our "main church work." We must speak not of special children, but of children with special needs—the same basic needs as other children plus the specific needs resulting from their condition. A church which approaches the problem on this basis will first need to consider in how many of its regular activities these children can participate, then determine what special activities can be developed to meet their needs. A severely handicapped child may interfere with the family's attendance, and yet the family needs the full ministry of the church.

## Services to the family

Frequently a church may have to make a special effort to approach the parents of a handicapped child. The parents may feel awkward about asking for special arrangements; they may feel embarrassed about a handicap which they consider shameful. Or, having a handicapped child may have so hurt them that they have not been able to reconcile the fact of the handicap with the idea of a loving



Mentally handicapped children are sensitive to religious emotions and need learning experiences, even if in a special group.

Joan Liffing

God. It is important that we do not make judgments about parents' attitudes. Dr. Elizabeth Boggs emphasizes in her contribution to the useful volume *The Child with a Handicap* that what often we see as guilt feelings of parents may in reality be a form of grief, a normal and appropriate human emotion whose suppression is unhealthful.

Some parents may respond best to spiritual counseling, as they face the child's problem, and then move toward acceptance of the church as a place where their child can benefit from special activities. Other parents, on the contrary, can best be approached through a special service the church makes available to the child; later they will be ready to recognize and accept the help the church can offer to them as parents.

In general it is helpful for parents of handicapped children to have opportunities for meeting with other parents facing similar problems. Yet it is important to recognize individual differences—some parents may come to church to seek solitude and would react negatively to pressure to join a parent discussion group.

In some cases the tragedy of having a handicapped child has made it

<sup>1</sup>Edgar E. Martmer, editor, *The Child with a Handicap*. New York: Charles Thomas, Publisher, 1959, p. 355.

<sup>2</sup>Dorothy G. Murray, *This Is Steve's Story*. Elgin, Illinois: Brethren Publishing House, 1956, p. 43.



arent a better person to serve others. Dorothy G. Murray, in her lovely book *This Is Stevie's Story*,<sup>2</sup> relates her thoughts about having a severely handicapped child: "How can God use me in this crisis? How can this mental and spiritual torture mold me to a person who can be more useful to Him? Am I big enough for this sorrow to make me better, instead of bitter?" The fact that she has become a leader in the National Association for Retarded Children, helping countless other parents while raising her own family, attests to the strength a person can gain by facing a crisis from a firm spiritual viewpoint.

Parents often can benefit from counseling on such problems as how to explain the handicap to the child and how to keep a balance between protecting him and challenging him to achieve. In an address<sup>3</sup> Dr. Leo Kanner, the distinguished child psychiatrist, pointed out two dangers a family might face. First he related the story of a little boy whose severe heart condition was the focus of the family's attention to such an extent that the boy himself was submerged by it. "Billy knew of himself essentially as a sick heart. When given an opportunity to unburden himself, he reported that he often talked to himself when he was alone. This is what he kept repeating over and over in his monologues: 'I am a person. I am a person.' Thus he tried desperately to clutch at whatever remnant of identity he was able to retain in this situation."

Dr. Kanner's other concern dealt with two types of parents: those who are so intent on accepting the handicap and helping the child to accept it that they overlook opportunities for overcoming it to whatever degree is possible; and on the other hand, those who, unable to accept a child's limitation, make him "miserable through their constant corrective efforts to mend the unmendable. The child, finding himself in a repair shop instead of in a home, cannot help marting from the impact of all this holding and hammering."

But the church must not think of serving only the parents of the handicapped child. Brothers and sisters also feel a heavy burden when someone in the family is crippled, disfigured, disturbed, or retarded. Without help this may result in poor relations not only with the afflicted child, but with the parents as well. The church

is particularly well suited to provide this help.<sup>4</sup>

The church may also offer services relating to the management of the handicapped child in the home. A group might build a special table, or a ramp for a wheel chair. Perhaps a sitter service might be provided to allow the mother some time away from home.

Some handicapped people have to leave their homes to spend considerable time in hospitals or other institutions. In these cases the church must be aware of its continuing responsibility to be of service and to help maintain and strengthen home ties.

### Services to the child

Fellowship is an essential factor in Christian life and in the expression of Christian faith. The church may be the only place in the community where the family with a handicapped child can join together in an activity. Even if the child has to enter a special group, the mere fact that the entire family goes to church at the same time can be of tremendous significance. The church must plan to accommodate a person who has trouble climbing stairs or who requires special seating arrangements.

Church school programs may have to be adapted to the special needs of handicapped children; perhaps more emphasis on music, on rhythm, on the spoken word, or on visual presentation may be required. Organizing a special scout troop for handicapped children or, better still, making special arrangements for a handicapped child to participate in an existing troop provides additional social opportunities.

As the handicapped child grows older, the church can take cognizance of his need to give love as well as receive it. Seemingly insignificant opportunities for him to be of service to others, to assist the teacher, to provide what others can use, may be important steps toward a fuller life. This progress often can be accentuated by providing opportunities to show how the handicap can be over-

come—allowing the wheelchair patient to bring things, letting the palsied child show his limited but developing dexterity, giving the retarded child a simple part in a play.

### Services to the community

How a family feels about a handicapped child depends frequently on how society in general and the particular community feel about handicapped people. The church has an important role in community planning for the handicapped. Through sermons and the Christian education program the congregation can be helped to understand the needs of the handicapped and their families and the extent to which handicaps can be overcome if acceptance and help are provided. Many other persons can be reached as the church works through the local council of churches, the ministerial association, and community agencies.

Churches have opened their facilities to special activities for handicapped people in the community, such as classes for retarded children or special recreation groups. Often a church can become a gathering point for community action on behalf of the handicapped.

Churches of a community often work together, since one church can seldom develop adequate specialized services for all its handicapped people. One church may serve the physically handicapped and another the mentally handicapped in a certain age group; thus no one is neglected.

Though the challenge to serve the handicapped child is great, it is infinitely more challenging to extend a welcoming hand to the handicapped adult. It is deeply ingrained within us to overlook differences in children, to tolerate their deficiencies, and to accept their inadequate performance. But many members of a congregation may be reluctant to accept "as one of them" the severely handicapped adult. Yet as we learn more and more about what the handicapped can accomplish and how well they can serve, this attitude of nonacceptance becomes intolerable. We can be sure of one thing: in a church where the adult handicapped person is fully accepted and enabled to participate actively, handicapped children will find a helpful climate.

<sup>4</sup>See Charles F. Kemp, *The Church: The Gifted and the Retarded Child*. St. Louis: Bethany Press, 1957, p. 175.

<sup>3</sup>"The Emotional Quandries of Exceptional Children" in *Helping Parents Understand the Exceptional Child*. Langhorne, Pa.: The Woods School, 1952, pp. 1-28.

## "Families in Church and Home"

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Some teachers, unable to visit frequently in the homes of their pupils, invite the parents to visit the class and afterward go over the teaching materials with them.

Clark and Clark

## Parents and teachers— the first-string team

by Frank P. FIDLER

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with responsibility for Adult Work and Family Life,  
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**I'M WASTING MY TIME** teaching Sunday school. I really try hard to make the Christian life exciting and relevant for my class, but we just have twenty minutes a week. And their parents don't care a fig!"

Many teachers voice despair like this. When brief class contacts lead to commitment and growth, it is nothing short of a miracle of grace. How much more results when teachers and parents work together as a teaching team!

There are parents who want such teamwork. Many of them, desiring that their families stand for Christian values, know that it helps mightily if their convictions and concerns are shared and supported by church

school teachers whom their children and young people admire. This is particularly true in the case of teenagers, inclined to challenge parental convictions but responsive to any adult who demonstrates genuine appreciation of them as maturing persons. It helps even more when parents and teachers know they can depend on each other's support. A partnership of parents and teachers is the church's first-string team in the field of Christian education.

Among a variety of plans and programs for parent-teacher teamwork one point stands out. A parent expressed it in a simple sentence: "It seems to me that it's the personal relation which really counts."

The first and most obvious step in developing parent-teacher teamwork is for each teacher to get acquainted with the parents of the children or young people in his class.

A young man with a class of twelve and thirteen-year-old boys was hesitant as he faced a course on social issues. What were the attitudes of the families of these boys? How would they react to ideas he might discuss? He wasn't too sure of his own convictions on some of the issues. In spite of a heavy semester at college he made appointments with the parents of his eleven boys, told them what the course dealt with, honestly confessed his trepidations, and sought their counsel. Almost all agreed to help the boys consider the issues before the class sessions. Some invited the class to their homes for social meetings. This led to further partnership and to some enduring friendships.

An older woman, unable to visit in the homes of children in her junior class, wrote notes inviting the parents in rotation to the Sunday sessions. After each session she spent a few minutes with them and their children explaining the purpose of the year's lessons, showing how the take-home leaflets suggested family activities, and establishing contacts that were continued more easily by phone and circular letters each new quarter.

### Team planning helps

Systematic planning by church school leaders can make it easier to establish effective parent-teacher teamwork. The Christian education committee, the workers' conference, or any department that develops a continuing and concerted plan will help persuade the congregation that the teaching task is a responsibility shared by parents and the church.

In many congregations infants are presented for baptism or dedication in a service of public worship. Here the whole church testifies that it shares with parents in their responsibility for Christian nurture. Many ministers insist on personal interviews with parents before this service, and discuss specific ways in which home and church may cooperate in a lifelong program of Christian nurture.

In some congregations church school teachers are rededicated to their task in an annual worship service. This is an excellent opportunity to challenge parents and all members to recognize and fulfill their share of the teaching partnership in clearly specified ways.

Many congregations plan parent-teacher meetings. Sometimes the



regular events; more often they are occasional efforts. If these are to be successful there must be real communication between parents and teachers. Each event should have a specific purpose and aim, of recognizable value to parents and teachers. There is always the danger of attempting to "tell parents" too much, to hear from them too little, and to attempt more than can be accomplished well. In one kindergarten department the parents were impressed by the good work of the staff. The superintendent and her helpers evidently loved the children. They also knew them well and understood how to work with them creatively. Some parents asked if they might meet with the staff and get their help in facing problems with their children at home. Out of this grew a regular series of meetings each year between parents and teachers.

Similar meetings have developed in other departments. The minister meets regularly with the parents of teen-agers who belong to his church membership preparation class. Each week he discusses with them the same issues he considers with their young folk, and suggests how the subjects may be pursued in the home. Thus a complete series of graded parent-teacher groups grew out of the competency of a church school staff, recognized by parents who knew that they had much to gain through continued consultation.

A plan for cooperation, developed in a local congregation, has wide acceptance in one denomination. Each teacher in turn invites the parents of his class to attend the church school session on a specified Sunday. During the session a substitute teacher meets with the class, while the teacher, church school superintendent (or departmental superintendent), and family life superintendent meet with the parents. First, the superintendent interprets the whole curriculum plan to the parents. (It is often a surprise to parents that the church has an integrated curriculum, and that to miss part of it is to miss a phase of Christian learning not provided at any other time.) Then the teacher interprets the objective and procedures in the current study course (or the whole year's plan) for his class, and makes concrete suggestions for home cooperation. This may include memory work, home projects, family discussion or reading topics. Finally, the family life superintendent emphasizes the importance of Christian family growth, invites suggestions from the parents about ways the church might help them develop the spiritual resources of their homes, and

recommends literature which they may buy or borrow from the church library. Usually one book is recommended, for instance a Bible story book suitable for the age of the child, or a book for the parents on a relevant phase of Christian nurture. The current issue of the denominational periodical for Christian family development is reviewed, and a sample copy is given to each set of parents. This plan has been carried on continuously for five years in some cases.

Regular visiting in the homes is especially important in relation to families who send their children to church school but take no part in church life themselves. They may not even care whether or not their children attend, but any cooperation that can be secured is helpful. The church's influence with their children is multiplied by every bit of interest and concern which may be awakened in the parents.

Some teachers admit frankly, "We're afraid to visit," or "We don't know what to say." In one church a "home visit" is role-played in a teachers' meeting or workers' conference. Specific purposes are agreed upon for visits. Sometimes teachers plan their calls in pairs or with a church official. Literature may be presented to the parents, and it will provide an objective "talking point."

### Shock treatment may be necessary

Sometimes a shock is necessary to convince parents they *must* share in the church's educational efforts.

The Sunday school at a Canadian army base appointed a new superintendent. The first Sunday he faced a large group of girls and boys and a pitifully small number of teachers. He spoke frankly:

"Girls and boys, I'm glad to see you. I hope to see you regularly. But obviously we do not have enough adults to teach you well, so there will be no Sunday school today. I want each one of you to tell your parents there will be no Sunday school until we have enough teachers."

"Shocking" is the one word to describe the effect! Parents who had cheerfully sent their youngsters to Sunday school and gone about their own recreation—or back to bed—were startled and then chagrined. There was a lot of neighborhood talk, and it led to a lively meeting of parents with the superintendent. They knew he wasn't bluffing so they asked him, "What are we to do?"

His answer was pointed: "I'm willing to act as superintendent but I can't teach too. If we are to do a worthy job we need a full staff."

"How many do you need?" was the next question.

His answer made them gasp. "We need thirty-eight teachers and twenty-five per cent extra for substitutes." He got them! Both parents and teachers knew that they were all required to make that Sunday school effective.

Systematic, concerted planning for parent-teacher teamwork often has to start from the enthusiasm of one teacher or parent. Eventually it must involve the whole teaching staff, all the parents, and indeed the whole congregation. Shock treatment may not always be the best treatment, but it has its uses.

### The team has a common goal

It is trite, but not necessarily true, to say that the home and church both deal with the same child. A child may exhibit different expressions of himself at home and at church school. Underlying much ineffective Christian education is the tension between the influences of church and home.

Christian education must involve the whole person and the whole family if it is to affect the whole life. Nothing short of that is really *Christian* education. It cannot be compartmentalized into a half-hour "lesson period" once a week. Nor can it be confined to the persons we designate and honor as the "teachers" in our church school. Specific courses, lesson materials, church school teachers, and Sunday school programs are but part of the church's teaching ministry—a crucial part, but not the whole.

The goal of parent-teacher teamwork is to recognize the significance of the whole teaching work of the church. It is to develop, consciously and purposefully, the cooperation of home and church so that both may have a strong influence on Christian nurture.

This goal will be attained as we keep in mind four spheres of team play: (1) Cooperation in knowing and understanding each child and youth; (2) cooperation in the specific teaching program of the church; (3) cooperation in developing the teaching program in relation to the family situations which have potent influence on the child and youth; (4) cooperation in employing the full resources of the church.

As parents and teachers understand and develop their shared responsibility, the whole church inevitably becomes more sensitive to its need "to grow up in every way into him who is the head, into Christ. . . ."



# Community resources can be used

by Richard E. LENTZ

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Development, United Christian Missionary Society,  
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Councils of churches often employ court workers who represent the Protestant churches on behalf of delinquent young people.

A PROMINENT LAYMAN who has served his church for thirty years was asked how he became interested in the church. He replied, "When I was out of work during the Depression, a church knew how to help me find a job."

"Where do you go to if a man wants a job?" This is the first item listed by Dr. Charles F. Kemp in *The Pastor and Community Resources*.<sup>1</sup> Being out of work in our culture can be a searing spiritual experience, and assistance in finding a job may have deep implications for religious faith. Unemployment is not limited today to lower economic or educational groups. Any family may need this ministry of "work finding" as technological or cultural changes affect labor markets.

In most communities there are resources for the church family-life program which are being overlooked or used slightly by churches. Available almost everywhere are services of agencies and organizations which, when related to the church program, add to its comprehensiveness and strength. At one time, rural churches were limited in the amount of help available to their families, but the Grange, Four-H Club, and centralized schools have more than offset these inequalities. The church handicaps its ministry to families when it fails

to utilize the diversified and competent help available in community agencies.

## Agencies offer specialized services

While bathing her baby on the kitchen table, a young mother accidentally let the child fall to the floor. The child struck his head in such a way that brain damage was caused, and he developed abnormalities of behavior. Financial burdens of treatment and the strain of caring for the child at home threatened to ruin both marriage and home. The parents held conferences with church leaders who were sympathetic but had neither training nor facilities to help with the basic problems. A referral was made to the state volunteer society for crippled children. Medical care, visiting teacher services, financial assistance, and marriage counseling were provided by community agencies, the church continuing to lend spiritual support and morale. Finally the child was moved to a state institution, the parents were united, and other children came to them. No church can provide such costly, specialized services, especially over a long period of time.

The variety and scope of community resources are a surprise to many church leaders. The most commonly known resources are the relief or welfare agencies. Usually churches know about the material assistance that can be secured for needy families. Special funds have been provided for de-

pendent children, aged or physical handicapped adults, the indigent, and others. Food, clothing, and shelter may not be the direct responsibility of the churches as some think of it, but sometimes the need of these basic necessities is so great that nothing else seems to matter. When a church helps a family secure food, housing, and clothing through qualified community agencies, that church bears witness to its concern for the whole man and for all of life.

## Churches also have a role

A different kind of help was given a rural family by a small church in the state of Washington. The family has three children, one of whom astonished everyone by his brilliance. The normal school activities and parents were insufficient to keep him interested or occupied. Trouble developed. An agency, contacted by a church school teacher, made it possible for the parents and child to have the services of a psychiatrist. As a result the boy was admitted to a school for exceptional children: he is genius calibre. His parents were anxious about their stewardship. Their church added to its library several books on gifted children. Pamphlets and other assistance were made available. Today the gifted child, two normal brothers, and parents are living together happily, anticipating college and professional opportunities. In this instance the church played a minor role, but an important one.

<sup>1</sup>Charles F. Kemp, *The Pastor and Community Resources*. St. Louis: Bethany Press. \$1.50.



Today the demands for "relief" are not so numerous as the calls for specialized guidance and counsel. Child guidance, mental health, and maternal health clinics are widespread. Employment, vocational, and marital counseling agencies handle hundreds of thousands of cases. It is impracticable for churches to seek to duplicate the help being given competently by agencies in the community. Instead of dealing superficially with many family or personal problems, or allowing church families to find their way independently to sources of help, churches function more effectively when they become informed regarding community agencies and refer their families to organizations especially qualified to help in particular areas of difficulty.

### Mutual referral is fruitful

Such a referral relation between a church and community agencies not only frees the church to major in those ministries uniquely her own but often results in a fruitful reciprocity. Agencies send to the church men and women who previously were unaware of religious need. Some churches post in the office or lobby a listing of agencies and organizations "with which our church exchanges service." One minister includes in his parish paper paragraphs about the church's "institutional neighbors" with the offer to help families "make contact." At the time of community chest or united fund drives many churches interpret community resources to their

members. Many ministers regularly use directories of community resources in their pastoral and counseling ministry. The booklet, *The Pastor and Community Resources*,<sup>1</sup> is designed to help ministers record data about their own community to supplement general agency listings. Many ministers find some such "desk piece" indispensable.

Families in need are usually what one thinks about in connection with community agencies. There are many "needy families," especially if moral, spiritual, psychological, and social needs are included. No family is entirely self-sufficient; all need help of some kind on occasion. Interdependence is a characteristic of all societies; in complex modern life stress and dependence are universal. Churches can help their families to be ready to seek help and can maintain a supporting fellowship for families receiving help.

### Agencies sponsor family programs

There is a constructive aspect of community agency services sometimes overlooked entirely by churches. In almost every neighborhood there are many resources to enrich or broaden family experience. One large city zoo has special family features which attract thousands each year. A television station in a western area is providing "family lessons" in Spanish and French. Parents and children together at home learn to speak foreign languages. Many libraries have film or story sessions for family groups.

A museum in one community plans regular family programs. Character agencies, schools, and private institutions of many kinds are catering to families. Some of those programs are competitive with church family programs, but most of them are not.

Alert church leaders are discovering their role in family development to be that of guiding families into wholesome community enterprises where they may have unifying and stimulating experiences together. From this point of view the whole community, in its complexity, becomes potential family program resource for churches and for church families. Resourceful church leaders may "prescribe" and "deploy" families to nonchurch situations where specific growth experiences may be enjoyed by family members or groups.

An illustration of this selective use of community resources for family development is the case of the prosperous church family whose members were becoming progressively satisfied with themselves. Their pastor caused them to become involved in a local hospital enlargement program. New facilities and services were needed. A whole new world opened for this family through the contacts, study, and endeavors required to bring success to the enterprise. There are dozens of similar projects in every community that might help restore spiritual perspective and vitality to some church families.

What procedures may be suggested to church leaders who wish to make

(Continued on page 24)



Clark and Clark

When community agencies and churches become aware of what each can offer families, they begin the practice of mutual referral. Most families are "needy."



**I** HELPED with an innernational project today," Betsy lisped, enunciating her syllables very slowly.

"International," her older brother retorted, "and what kind of project could *you* help with?" he queried disdainfully.

"I hung mittens on a mitten tree for other children everywhere. My Sunday school teacher told us it was an inner-international project," she explained.

"And what do you think *I* did today?" her brother began. "I helped a refugee boy with—" but his mother interrupted. "Now run along, both of you. Boasting, comparing notes, and squabbling over what you did can take all the meaning out of your good work. There's plenty more to do, I'm sure."

Betsy's mother spoke at length in the mothers' group at church that week and laid her concerns before them. "My biggest problem in raising children," she explained, "is knowing how to help them see more than their own little world. Their motives are so selfish! What can we do as a family so that the generation we are now rearing will be equipped to make its witness in this troubled world?"

In the discussion the leader pegged down the points the group made about what the church can provide, what the family's tasks might be, and how church and family help parents come to grips with social and religious issues. At the close of the program the following guide lines were agreed upon. They were not complete, nor did they give final answers to the mothers seeking help, but they were a useful beginning.

### What can the church do?

The church can help the family take responsibility in the world scene, for it provides:

1. The setting for bringing together family members, separately and as a group, in the house of God. The setting includes more than a building, books, an organ, and leadership. Through corporate worship and sacraments the church provides the opportunity for persons to be renewed. Through worship, the busyness of endless activity is stilled and the opportunity for insight and new courses of action is clarified. Renewed strength for the difficult task of speaking out and acting can come to families through the church.

Interest in other peoples is helped through locating their homes on a globe.

*Hibbs from Monkmeyer*

# Families and

by Helen F. SOUTHARD

2. Group activities in which families find fellowship in service and are challenged by significant encounter with responsibility.

3. Leadership of the minister and teachers who make Jesus today's teacher too, through showing the relevance of his message to today's concerns.

4. Christian comrades other than the leaders who carry designated responsibilities. The church family includes fathers, mothers, grandparents, young people, and children who make up a committed community and who help to give meaning to life.

5. A sense of belonging to a family that reaches back into history, forward into the future, and around the world.

### What can the family do?

The family in its home setting can take responsibility in the world in the following ways. It must:

1. Help its young members see the world "whole"—not as one town or city. It does this (a) through making conscious, continuous efforts to interpret issues in the world on the home front; and (b) through providing encounter whenever possible with a va-

riety of persons—different in customs, color, interests, nationality.

2. Interpret the meaning of "each a child of God" so that difference is seen as precious uniqueness, not a unfortunate off-centeredness.

3. Be aware of and vigorous about overcoming inequalities in the world.

4. Encourage one another within the fostering arms of the family to stand for what seems right in the light of Christ's message.

5. Work to make church and Sunday school more than a one-day-a-week obligation.

6. Relate to the church as a family—not as parents enrolling children in Sunday classes.

7. Recognize that there are ages and stages of growth and development, and that a child of five will not make his Christian witness in the same way as an adult.

The women in the group raised many questions about these points. Many personal stories were related. Other groups might want to make a list or add to this one, for there are many gaps and there can be many differing points of view.

In suburban and rural areas, in the United States, Canada, and other countries, parents are finding them-





# world concerns

Associate Director, Bureau of Research, Studies, and Program Resources, National Board of the Young Women's Christian Association of the U.S.A., New York City

elves in a new dimension of educational responsibility—that of interpreting and acting on the social issues of our times. Parents read about, hear on radio and TV, and see first-hand many events that might have escaped attention when communication and transportation were less efficient. But even today it is easy to become provincial, to become caught up in local concerns, and to skim over national and international affairs. Local issues that seem to affect us personally may occupy us unduly. World issues, though they are constantly brought before us, are often touched (and lost) in unfamiliar details. But parents can no longer deal only with the “domestic” problems that fit within the four walls of a home; families must keep informed.

It is easy to fail to use on six days the strength that is renewed for us in church on Sunday. Precious opportunities for personal growth are often lost. Sometimes we see only humor or cuteness in highly significant remarks and actions of our children. Sometimes we do not even “hear” what they say. To develop in ourselves and our children the willingness to accept responsibility is an uphill struggle, and we need all the little

ledges of accomplishment in daily living to enable us to move confidently toward our goal. Betsy's mother, caught up in her role as mediator of sibling squabbling, missed an opportunity to give an on-the-spot interpretation of her family's contribution to responsible citizenship in a troubled world.

## How can horizons be broadened?

“Begin where people are” is an old and useful adage, but the real job is to move *beyond* where people are.

Four little boys came out of Sunday school one day in a small rural community—let us call it Farmacreville. My son was among them. They had learned a little song and were holding paper candles they had made. As they walked from the church, down the country road, they held up their candles and sang what they had learned: “Let your light shine over Farmacreville.” Many parents saw only the cuteness of the children. They often twitted their children about letting their light shine.

This church was struggling to make its children aware of the need for good works. Because Farmacreville is a last vestige of a rural area, her

young people do not know many people different from themselves. It is hard for parents in this community to know how to move from urging that one make his mark on his home town to thinking in terms of social responsibility. However, they must make an effort to communicate, and they must have a firm resolve to keep alert to future opportunities for growth.

In contrast to Farmacreville is the small community that eagerly accepts the week-end visit of a group of international students from a university, and provides transportation and home hospitality for them. All persons, from children to grandparents, cannot help having their horizons enlarged and their stereotypes challenged in this kind of experience.

Simple activities within the home can begin to broaden one's interest in and sensitivity to people. On fairly inexpensive paper maps of the world a family can locate the work of their church in the far corners of the world. Crayon or paper dots can be placed on the map to represent missions or other church institutions. The book *Family Night Fun* by Shirley and Munroe Paxman (Prentice-Hall, 1960) gives suggestions of this kind on pages 107-112. Dolls of other countries, reproductions of paintings of great Christian artists of other lands, and prayers from many lands can help members of a family feel a part of the world family.

Sometimes young people have a way of outdistancing parents in conviction and action. A former neighbor, a church officer, told me about such an incident in his family. His daughter had just finished her training for membership in a church in a changing neighborhood, where there were several families of national and racial origins different for those of the old-time residents. The girl asked her parents if she might have a party for the communicants' class. Her father said, “If you don't invite the whole class you may. There are some people in your group we would not want to entertain socially. They are no doubt very nice, but we cannot invite them to our home.” The daughter replied, “I'll have no party then. We are a group. We joined together.” There was no party. Her vision and commitment pulled her family up sharply and made them rethink their social prejudices. In this case, a Christian witness to social responsibility began at home.

**In corporate worship the family finds strength for speaking out and acting.**

*Print from Monkmeyer*





# Resources for the family life program

## Sources of helpful pamphlets

Denominational Family Life Departments.

The National Council of Churches.\*

Public Affairs Committee, 22 East 38th Street, New York 16, New York. For titles dealing with a wide variety of family life topics from a sound scientific point of view. Write for folder.

Human Relations Aids, 104 East 25th Street, New York 10, New York. Several pamphlets dealing with the emotional aspects of family life.

## Visual aids

The following films and filmstrips may be secured from the nearest rental agency.

*I Do* (16 mm sound film) for young people considering marriage to help them understand and seek premarital counseling.

*One Love—Conflicting Faiths* (16 mm sound film) deals realistically and fairly with problems of Catholic-Protestant marriage. (p. 231 AVRG:5)

*Pressure* in "Talk Back Series" of Methodist Church. A sound film dealing with family tensions. (p. 249 AVRG:5)

*Family Life Audio-Visuals Kit* (4 sound filmstrips) helpful in opening up areas for discussion. (p. 106 AVRG:5)

\*Evaluated in the current *Audio-Visual Resource Guide*. See A-Vs in Christian Education, p. 1 of this issue.

## Community Resources Can Be Used

(Continued from page 21)

more effective use of community resources? Here are four simple suggestions:

*Know the facts about your community.* Find out what agencies are present and seek to discover the scope of their service and the qualifications of their staffs. If possible, visit the place of service.

*Cultivate the confidence of your families.* Develop rapport with them. Help them to feel that their church is interested in all their problems. Keep accurate records and guard family confidences. A church must be close to her families so that they will come to her for guidance and help.

*Develop clear purposes for the church family life program.* This will help the church know where to place its efforts and how to use the assistance of other agencies.

*Join community agencies and their leaders in planning a comprehensive ministry to families.* Participate in local councils of social agencies; encourage fellow churchmen to accept responsibility on committees and boards of nonchurch agencies. Help the church to mature as a responsible social institution.

## For the minister

These resources are recommended for the professional worker's background and skills:

*Pastoral Ministry to Families*, J. C. Wynn. Westminster Press, \$3.75. A basic treatment of the practical program implications growing out of a sound theological understanding of Christian marriage.

*Families in the Church*, J. C. Wynn and Roy Fairchild. Association Press, \$5.75. Beginning with a biblical and historical perspective, this book surveys current Protestant research and offers many practical insights.

*Helping Families Through the Church*, Oscar Feucht, editor. Concordia Publishing House, \$3.50. Within the framework of Lutheran theology, this book uses many of the findings of modern social science to develop a comprehensive program.

*Premarital Counseling*, Granger Westberg. National Council of Churches, 50¢. A brief, practical introduction to the pastor's responsibility for premarital counseling.

*The Pastor and Community Resources*, Charles Kemp. Bethany Press, \$1.50. A handbook and directory of community services useful to every pastor.

*The Practice of Marriage Counseling*, Emily Mudd. Association Press, \$4.50. The director of the Marriage Council of Philadelphia shares her deep insights into the counseling process.

*Fit to Be Tied*, D. E. McLean and C. E. Batten. Seabury Press, \$1.75. A sound, sensible guide for a four or six weeks' course in sex education for high school youth.

*The Biblical View of Sex and Marriage*, Otto Piper. Charles Scribner's Sons, \$3.95. A scholarly review of biblical and contemporary thought.

## For the church library

Almost all denominational publishers have one or more titles in the field of Christian family living. They will be glad to send a list upon request. The titles below are also appropriate for the library collection.

## For youth

*Facts of Life and Love for Teenagers*, E. M. Duvall. National Council of

Churches,\* 35¢. Helpful information for the growing adolescent.

*Sex and the Christian Life*, Seward Hiltner. Association Press, 50¢. A thoughtful examination of current sex attitudes from a Christian perspective.

*Sex, Love, and Marriage*, W. Clark Ellezey. National Council of Churches,\* 15¢. A readable approach to these topics.

## For engaged couples and newly-weds

*Looking Toward Christian Marriage*, Donald Maynard. Abingdon Press, \$1.00. A guide to Christian courtship and preparation for marriage.

*Whom God Hath Joined*, David Mace. Westminster Press, \$2.00. A discussion of early marriage adjustments from a Christian perspective and set in a devotional framework.

*Harmony in Marriage*, Leland Foster Wood. Round Table, \$1.25. A new revision of a widely used booklet.

*Before You Marry*, Sylvanus M. Duvall. Association Press, \$3.50. An up-to-date revision of suggestions regarding 101 questions every couple needs to consider.

## For all who live in families

*The Layman Builds a Christian Home*, Vera Channels. Bethany Press, \$1.75. A mother with professional insights writes of growth for all family members.

*Christian Family Living*, Hazen Werner. Abingdon Press, \$1.00. How to put the teachings of Jesus to work in the home.

*The Christian Family*, Thomas Barrett. Morehouse-Gorham Co., Inc., \$1.00. A provocative discussion of the reconstruction of family life.

*Marriage*, Harold Haas. Muhlenberg Press, \$1.00. A basic approach to the opportunities and responsibilities of Christian marriage.

*Success in Marriage*, David Mace. Abingdon Press, \$2.95. A realistic discussion of the obstacles and factors favoring successful marriage.

*How Christian Parents Face Family Problems*, J. C. Wynn. Westminster Press, \$2.50. A readable, helpful, and inspiring discussion of the challenges and joys of Christian parenthood.

*Sermons on Marriage and Family Life*, J. C. Wynn, editor. Abingdon Press, \$2.75. Inspiration and help on all aspects of Christian family living from the best of America's preachers.

\*Order from Office of P & D, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.





## A-V'S IN CHRISTIAN EDUCATION

Prepared by the  
Department of Audio-Visual  
and Broadcast Education of  
the National Council of  
Churches

For your copy of the revised and cumulative 1960-1961 Fifth Edition of the **AUDIO-VISUAL RESOURCE GUIDE**, order from your denominational publishing house or regional office, council of churches' office, or local A-V dealer. Its price has been reduced from \$10.00 to \$2.95 in order that the widest possible mass market may benefit from this "standard in its field" with classified evaluations of more than 3,000 church-related A-V materials. Order today!

### Current Evaluations

(from a nationwide network of inter-denominational committees)

#### Beyond a Doubt

30-minute motion picture, color, guide. Produced by Cathedral Films, 1960. Available from denominational and other Cathedral film libraries.\* Rental: \$13.00 (during Lent and Easter: \$15.00).

This is the story of the Resurrection as seen through the eyes of Thomas, who like the other disciples is obsessed by fear following the crucifixion. He takes refuge in the home of his brother-in-law, Joel the potter. The film portrays a man's struggle to prove his belief in Jesus Christ as a living, ever-present reality.

While the main thrust of this story centers on the psychological problems of fear and doubt on the part of Thomas, it is still very faithful to the biblical account. Some evaluators felt it was too literal in approach. The film gives a modern credulity to the person of Thomas, and raises many of the questions modern skeptics lift up. Although the answers offered may not be completely acceptable

to all viewers, the film does a good job of presenting the story in a moving way. It is recommended for inspiration and discussion with junior highs through adults in conservative groups; acceptable for the same uses in more liberal circles.

(II-A-4)†

#### Big Man on Campus

13-minute motion picture, b & w, guide. Produced by the Methodist Church (Television, Radio, and Film Commission), 1959. Available from Methodist Publishing Houses.\* Rental: \$5.00.

A college fraternity somehow secures a set of answers to an upcoming physics exam. One member feels the pangs of conscience and tries to convince the rest of the fraternity of the error of their ways. The events leading up to a difficult decision are the subject matter of this film.

As with most "Talk Back" films, one of the strengths of this piece is the open-end technique. However, there is more to be said in favor of this story. It is concerned with a real problem in the minds of most young people, and it does its job in a thoroughly convincing and realistic manner. Of course, the over-all success of the film's utilization will depend largely on the follow-up discussion. It is recommended for discussion with junior highs through young people.

(VI-B-5, 8)†

#### The Church at Warren

90-frame filmstrip, color, script, guide, with 33 1/3 rpm recording. Produced by the United Church of Christ (Bureau of A-V's), 1960. Available from the producer's regional offices.\* Sale: \$10.00; rental: \$2.50.

This is the story of one community church in Warren, Michigan, as it struggles with problems of growth. It is faced with the situation of many new people as the community grows through the transition from rural to suburban area.

The problems facing a small church in a rapidly growing community are varied and complex, and this filmstrip does a fine job of bringing them into focus and suggesting possible solutions. Although the photography is somewhat amateurish, it is good and adds a degree of realism. The strip is recommended for discussion

and motivation with senior highs through adults.

(IV-C-2)†

#### Chart of the English Bible

8 1/2" x 11" chart, b & w. Produced by the American Bible Society. Available from the producer. Sale: 3 for 10¢.

This is a chart showing the development of Scriptures from A.D. 40 to present-day translations. Concise data on each translation is given on the back.

At a quick glance, one might feel that this visual could be used with juniors or junior highs, and well it might, but only with a great deal of explanation. Most evaluators felt it would be more useful with older groups concerned with serious study. Used in conjunction with capable teaching, the chart would be recommended for instruction with senior highs through adults; acceptable with younger students.

(III-B)†

#### Chalk and Chalkboards

16-minute motion picture, color, guide. Produced by Bailey Films, 1959. Available from the producer plus some university and other educational film libraries.\* Rental: \$7.50.

We have here a comprehensive visual discussion of this oldest of all teaching aids. Physical properties are discussed along with the demonstration of how the materials should be cared for and used to obtain the best results.

The technical qualities and the development of the subject are of the highest order in this "how" film. It would be most worthwhile in any teacher training situation. One evaluation panel suggested it would be useful with older children and young people since they quite often use chalkboards and have care of them. The film is recommended for instruction with leaders and teachers, and under certain circumstances, with juniors through senior highs.

(X-D-4)†

#### The Great Challenge

28-minute motion picture, color, guide. Produced by Cathedral Films, 1960. Available from denominational and other Cathedral film libraries.\* Rental: \$12.00.

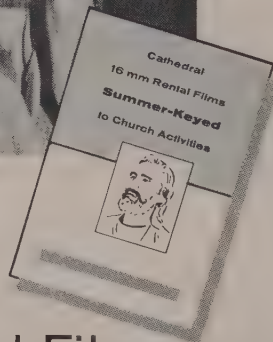
Floyd Macklin is undecided about becoming a Sunday school teacher. His wife urges him to and reminds him of a teacher who greatly influenced him when he was eight years old. Floyd recalls another teacher who helped him when he was in trouble at fourteen, and another when he was in an adult Sunday school class. He now feels the challenge to influence others as he has been influenced.

Church school teachers are important and influential not only during the hour on Sunday but also during the week. This is the theme of this teacher-recruitment film. Although the story may seem artificial and oversentimental to some viewers, it might be useful in setting forth the larger task of the church school teacher. The film is recommended for inspiration and motivation with young adults and adults in the more conservative communities, because of the methods of teach-

\*See "Sources" Index in your AVR6:5.

†See "Subject Area" Index in your AVR6:5.





## Cathedral Rental Films Summer - Keyed!

We've polled the field, and chances are we know what *your* church is emphasizing for summer activities. We've keyed many of Cathedral's 16mm rental films to 1961 study areas, and compiled them in a bright new folder which is yours for the asking. In it you'll discover the films that will help bring out the full power of each of your summer services, VBS and camp programs. Ask your Cathedral distributor for it. He also can show you how a Living Christ Series or St. Paul Series Film Festival can be an especially rewarding summer event.

### SAVE WITH CATHEDRAL ECONOMY PLAN



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Please send me:

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(PLEASE PRINT)

ing demonstrated. It would be *acceptable* for the same uses and age groups in liberal groups.

(VI-A-4; IV-C-7)†

### The Hook

64-frame filmstrip, b & w, script, guide. Produced by the National Council of Churches (Commission on Missionary Education), 1960. Available from denominational film libraries and other Friendship Press dealers.\* Sale: \$6.00.

The concern of this filmstrip is narcotic addiction, especially in young people, and the church's responsibility toward it. The case histories of three young people are presented with emphasis on the social and psychological reasons for their addiction.

The fact that this filmstrip will be a "shocker" to many viewers adds much to its potential effectiveness. The reasons for addiction are somewhat oversimplified, but this could be overcome in the follow-up discussion which would be just about mandatory. The filmstrip would be recommended for discussion and motivation with senior highs through adults.

(VI-C-5)†

### Household of Faith

28-minute motion picture, color on b & w. Produced by the National Council of Churches (Broadcasting and Film Commission), 1960. Available from denominational and other BFC film libraries.\* Rental: \$12.00 color; \$8.00 b & w.

Opening with a round-table scene with church members from many nations seated around a huge globe, the film stresses ecumenicity as it explores the current foreign mission theme, "Into All the World Together." It is photographed in India, Africa, and Thailand and closes with the same group of Christians seated around a communion table.

This optimistic and inspiring missions film could be used effectively in almost any situation in which the world mission of the church is the over-all theme. The technical qualities are excellent throughout. The essential unity of the church is graphically portrayed as we see Christian workers from many nations laboring in lands other than their own. Although some evaluators felt the scope of the film was somewhat limited, it would be highly recommended for inspiration, instruction and promotion with junior highs through adults.

(IV-D-2; V-C)†

### Is God Responsible for Accidents?

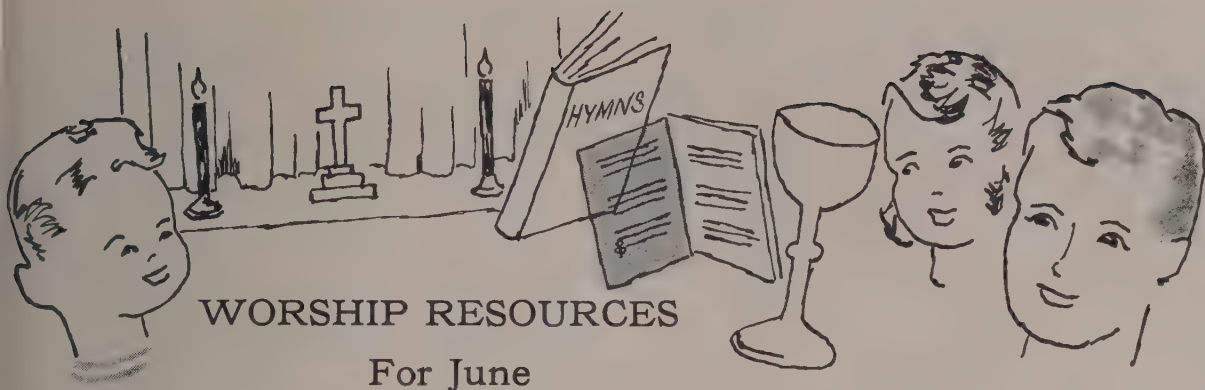
12-inch 33⅓ rpm recording, guide. Produced by Alpark Educational Records, 1960. Available from the producer.\* Sale: \$8.00.

This is an unrehearsed discussion in a class of boys and girls, eleven and twelve years of age, on the title question. Discussion had been stimulated by the current series of airplane accidents caused by persons planting bombs on board. The discussion is guided by Helen Parkhurst.

The question involved is unquestionably important and timely, but this particular discussion of it leaves a little to be desired.

(Continued on page 37)





## WORSHIP RESOURCES

For June

# Primary

# Department

by Martha Elliott DEICHLER\*

THEME FOR JUNE:  
*Wonderings*

### For the Leader

Although much can be said for a spontaneous and varied worship experience, the value of repetition cannot be ignored. What comfort there is in having a special place for worship which usually leads one's thoughts toward God! What warmth there is as the Doxology is majestically sung week after week! What peace there is with a regular routine for worshiping! For some people there is a relaxed attitude in the familiar—there is a sense of security in the repetition of time, place, and order of service. There is a feeling of consolation as the well-known hymns are sung. There is an awareness of the need for discipline as the frequently heard verses of Scripture are read.

Leaders of worship should try to meet the needs of all participants. Because a spontaneous mode of worshiping best serves one person, it doesn't follow that this mode will suit everyone. Within the primary department can doubtless be found boys and girls who will respond to a routine as well as boys and girls who will react immediately to a spontaneous experience. Worship services will sometimes be meaningful to both types of children, but often one group must be sacrificed for the other. The independent child will rebel against too strict a schedule. He will openly show displeasure when the same call to worship is used each Sunday, or the same song used over and over.

He will register disgust if each class session is closed with the same form of prayer. On the other hand, a definite order of worship using the same materials has deep meaning for another child; knowing what comes next helps him to worship. He is comfortable in his worship and not distracted and upset by the unexpected.

If there is alternation between informal and formal types of worship services, an opportunity is given to guide all the primaries in understanding and tolerance toward those with tastes different from their own. There is no *one* way to approach the Eternal. There is no *one* technique in worshipping God. Primary children are old enough to understand that different Christian groups worship the same God in different types of church buildings and use different orders of worship. They can understand that even with their own group children differ in their approaches to the worship of God.

These resources for June use much repetition. They deal with the ideas of wonder and amazement. The children could have a real share in preparing for these worship experiences. Perhaps classes could be assigned, several weeks in advance, the task of listing things about which they wonder. Different categories can be assigned each class: little things, big things, feelings, or Jesus. They could help make large flash cards showing pictures of the things mentioned. Or they could mount pictures and use them in windows of a "Wonder Board" poster, so that the pictures could be changed each week. After the teacher introduces the subject, some class members could read their list of "wonderings" while others show the corresponding pictures.

### Monthly Order of Worship

CALL TO WORSHIP: Psalm 104:24

HYMN: "All things bright and beautiful"†

WONDERINGS (see below under each week)

DOXOLOGY

BENEDICTION: Psalm 106:1

SILENT BENEDICTION: The pianist plays softly the arrangement of the Arioso *Dank sei Dir, Herr*, by Handel (No. 190 in *Hymns for Primary Worship*)

\*The hymns and responses mentioned are found in *Hymns for Primary Worship*, Judson Press or Westminster Press. Similar music is found in other authorized children's hymnals.

### 1. Little Things

*Note:* On flash cards, slides, or the Wonder Board, show pictures of little things as you mention them: seeds, snowflakes, flowers, birds, infants, eyes, hands.

WONDERINGS ABOUT LITTLE THINGS:

*I wonder; do you—*

How the mother raccoon can teach her babies to wash their food before eating when she can't even talk.

*I wonder; do you—*

How all snowflakes have been made with the same number of sides and with such lacy designs.

*I wonder; do you—*

How plants and trees can be tucked down inside a tiny seed, and what starts pushing them through the covering to grow tall and straight.

*I wonder; do you—*

How the birds know to fly to warmer spots when the winter weather comes, and yet how to return to the same place in the spring.

*I wonder; do you—*

How the sea shells are formed so beautifully with delicate colors and intricate patterns.

*I wonder; do you—*

How the tiny flowers are made so perfectly with balance and beauty.

*I wonder; do you—*

How little balls which we call eyes can act like cameras and help us to see things close by and even far away.

*I wonder; do you—*

How hands can work—five straight parts which can manage to sew, paint, carve, soothe, mold, pull, push, build, hold.

*I wonder; do you—*

How a little newborn baby knows to eat and knows to cry when he needs help.

So many little things,

And yet so wonderful too.

How can they be, I wonder—

O God, it must be you!

### 2. Big Things

*Note:* The pictures this week will include skies, stars, seasons, boats, compass, lamps, rockets, baby.

WONDERINGS ABOUT BIG THINGS:

*I wonder; do you—*

How the sun always is in the sky and how it keeps us warm; how it rises and how it sets each day.

*I wonder; do you—*

How the stars seem to stay in their

\*Pastor's wife, East Penfield Baptist Church, Fairport, New York, with two primaries in the parsonage.



own spots—how they follow a pattern in the sky.

*I wonder; do you—*

How winter follows fall and summer follows spring, and the seasons stay the same year after year.

*I wonder; do you—*

Why certain rules never change—why things fall down instead of up; why the arrow in the compass always points to the north.

*I wonder; do you—*

How boats can float on the seas and how airplanes can fly in the skies.

*I wonder; do you—*

How electricity comes into the lamp to give us light, and how voices come through the air and out through our television sets.

*I wonder; do you—*

How man can discover laws which help him to build x-ray machines, television sets, radios, and space ships.

*I wonder; do you—*

How life is created—how new animals and people are born, each a bit different from the other.

So many big things,

And yet so wonderful too.

How can they be, I wonder—

O God, it must be you!

### 3. Feelings

*Note:* Use pictures of pets, families, music, art, people at worship.

WONDERINGS ABOUT FEELINGS:

*I wonder; do you—*

How a puppy can be so devoted, faithful, and loyal to his human family.

*I wonder; do you—*

How the comforting arms of a mother can soothe an unhappy child or make a feverish baby feel better.

*I wonder; do you—*

How a mother and father can love their children even when the children have been naughty.

*I wonder; do you—*

How music can give us feelings of joy or contentment or can stir us so that we want to march or dance.

*I wonder; do you—*

Why we feel relieved when we admit to someone that we have done wrong and tell him that we are sorry.

*I wonder; do you—*

How we can feel disturbed when we see an injustice committed, a friend mistreated, or an animal hurt.

*I wonder; do you—*

How talking to God in prayer can bring into our hearts and minds feelings that all will be well.

So many types of feelings,

And yet so wonderful too.

How can they be, I wonder—

O God, it must be you!

### 4. Jesus

*Note:* Pictures of events in the life of Jesus.

WONDERINGS ABOUT JESUS:

*I wonder; do you—*

How God decided to send his only Son to earth as a tiny baby born to common people.

*I wonder; do you—*

What Jesus' childhood was like—what games he played, what things he liked to do, what pets he had.

*I wonder; do you—*

When Jesus first realized that he was God's special Son, with a very special work to do here on earth.

*I wonder; do you—*

How Jesus was able to help so many folks—make the blind to see, the lame to walk, and even the dead to come alive once more.

*I wonder; do you—*

Why Jesus was especially fond of little children and called them to his side, and why one day he even let a little boy help him to feed a huge crowd of people.

*I wonder; do you—*

Why Jesus seemed more concerned about people who were not accepted by the "good" folk of his time—the tax collector and the sinner—than he was about the "good" people themselves.

*I wonder; do you—*

Why so many people didn't understand and love Jesus and even tried to find ways to end his life on earth.

*I wonder; do you—*

How through all these years the story of Jesus has been kept alive until we know and love him today.

Many stories of Jesus,

And all are wonderful too.

How can they be, I wonder—

O God, it must be you!

SPECIAL MUSIC: Appropriate for this service would be a solo of the folk song,

"I wonder as I wander." Perhaps a member of the church choir could sing it to your group. If this is not feasible, a good recording of the song could be used. Recordings are found in folk song collections by John Jacob Niles.

## Junior Department

by Jean Hastings LOVEJOY\*

THEME FOR JUNE:  
*What Is God Like?*

### For the Leader

"When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established . . ." God is eternal, without beginning and without end. "What is man, that thou art mindful of him?" Yet God created man in his own image. This age-old contrast of the psalmist is the theme of this month's worship.

Although God is the Creator, timeless, ageless, all-pervading, yet we men, creatures of his, have a relation to him like that of children to a father. Furthermore, we cannot escape him even as a spirit that moves within our hearts. In fact, we cannot

even live without his love. He, on the other hand, does not use us as puppets, pulling strings to make us behave according to a set pattern. It is awesome to contemplate that he made us in his own image but that we have freedom to live our lives as we choose.

This image of God is made known to us in his Son, Jesus Christ. Jesus gave us the incomparable parable of the Prodigal Son to show us our relation to our Father in heaven. We may choose to stray a long way from his love, but when we have worn self-pity threadbare, we come to our true selves, created in the image of the Father, and we turn our faces homeward to the love which constantly forgives our errors and comes to meet us, even pursues us, while we are yet struggling in sin.

The stories form an integral part of the worship and help to develop this concept of God.

"Without Beginning and Without End"

is a boy's attempt to understand the eternal quality of God.

"The Hard Lesson" is written to show how disobedience involves hardship not only on the person choosing to disobey, but on innocent bystanders who must suffer with him in community.

"God Is a Spirit" describes the Quaker form of worship and Hannah's response to the spirit that moves within.

"Of Puppets and People" points out specifically the difference between animals, who behave by instinct, and man, created in God's image, who must choose what and how he will behave.

This, then, is what God is like: omnipotent, creating all that is, that was, or ever shall be; yet immanent also, caring tenderly for us, yet judging us as a father must discipline his children in love. He is closer to us than hands and feet, within our very being, moving us to make the right choices and to ask forgiveness when we do not, never manipulating our lives, yet pursuing us with infinite patience and love to do his will, which is the purpose of our lives.

### Order of Services

OPENING PSALM OF PRAISE: Psalm 8

It is recommended that portions of Psalm 8 be used each Sunday to introduce the worship, these selections being selected to build up the ideas being presented,

\*Under appointment, with her husband Allan Lovejoy, by the American Board to Tunghai University, Taichung, Taiwan.



nil the cumulative effect is felt: God  
he Creator; man made in his image!

) Lord, our Lord,  
how majestic is thy name in all the earth!  
Thou whose glory above the heavens is  
chantered

by the mouth of babes and infants,  
thou hast founded a bulwark. . . .

(End here for first Sunday)

When I look at thy heavens, the work of  
thy fingers,  
the moon and the stars which thou hast  
established;

what is man that thou art mindful of him,  
and the son of man that thou dost care  
for him?

(End here for second Sunday)

(Continue with verses 5 and 6 for third  
Sunday; and verses 7 and 8 for fourth  
Sunday.)

STORY: (These stories are integral parts  
of the worship and help to explain the  
ideas being presented. For an interpre-  
tation of each, see "For the Leader"  
above.)

"Without Beginning and Without End"  
(first Sunday)

"The Hard Lesson" (second Sunday)

"God Is a Spirit" (third Sunday)

"Of Puppets and People" (fourth Sunday)

PSALM OF TEACHING: Psalm 19:7-11

This passage should be memorized and  
used as a choral reading, or said in unison  
by the whole department. Or one class  
may be chosen to memorize and recite this.

PSALM OF PRAYER: Psalm 19:12-14 (to  
be memorized, if possible, and given in  
unison.)

PSALM OF OFFERING AND DEDICATION:  
Psalm 90:16, 17

HYMN: "Our God, our help in ages past"

CLOSING PRAYER

## Stories

WITHOUT BEGINNING AND WITHOUT END

Wheels began to go around in Ben's  
head as Mr. Perkins said, "Here is an  
idea about God that stretches your mind!"

With a kind of wonder in his voice Mr.  
Perkins read,

"The God of Abraham praise,  
All praised be His Name,  
Who was, and is, and is to be,  
And still the same!  
The one eternal God,  
Ere aught that now appears;  
The First, the Last; beyond all thought  
His timeless years!"

"The God of Abraham" made Ben think  
back a long way. Abraham lived three  
thousand years ago. And long before that  
there was God. Before there was anything

on the earth, there was God. God always  
was, and always would be!

Mr. Perkins was right. The idea did  
stretch Ben's mind. In fact, his mind  
just would not stretch that far. Everything  
he had ever heard about had a beginning  
and would probably have an end. As he  
glanced around his sixth-grade Sunday  
school class, he decided that no one else  
could stretch his mind that far either.  
Everyone in the class looked puzzled.

In church Ben looked up the hymn  
again. During most of the sermon he  
puzzled about it. How could there be  
"timeless years"? he wondered. A year  
was 365 days. Could there be years that  
were not measured by days, or months, or  
any kind of time?

"It certainly is 'beyond all thought,'"   
Ben said to himself. "That part of the  
hymn is true. The whole thing is just  
too big to think about." He put the  
hymnal back in the rack and forgot about  
it.

Then, months later, during a family  
vacation trip, he remembered.

In the darkness of early morning the  
family sat around the breakfast fire outside  
their tent. Far to the east the sun was  
rising, and to the west the first rosy light  
played against the faces of the mountains.

Mother spoke softly and slowly, with  
the same kind of wonder in her voice that  
had been in Mr. Perkins'.

"Lord, thou has been our dwelling place  
in all generations.

Before the mountains were brought forth,  
or ever thou hadst formed the earth  
and the world,

from everlasting to everlasting thou art  
God." (Psalm 90:1-2)

"God is older than the mountains,"   
Ben reflected.

"God can't be old," Mother answered  
thoughtfully, "or young either. Age and  
time are only for human beings."

"I can't seem to understand that," Ben  
said. "When I try to think about it, the  
whole idea sort of slips away. It's too  
much for me."

"Too much for all of us," Father agreed.  
"But we can't expect to understand every-  
thing about God."

"Everlasting," Ben murmured. "The  
mountains look like that—as if they always  
have been and always will be. They help  
me to get the idea a little—from ever-  
lasting to everlasting thou art God."

DOROTHY LACROIX HILL<sup>1</sup>

<sup>1</sup>By Dorothy LaCroix Hill. From *God, Help  
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## THE HARD LESSON

"It's the middle of the night, Dad,"  
complained Frank, as he tried to roll over  
and go back to sleep.

"O. K., Son, but if you want to go  
camping with me, you'll have to roll out,  
now. I'm leaving at five for Yosemite,"  
Dad called as he left the room.

"Don't leave me." Frank was up now  
and rummaging in his closet for his hiking  
boots and windbreaker. Mom had been  
dead two months now. He missed her  
terribly. For one thing, he could never  
find things in his closet. Finally he un-  
earthed the boots and jacket, found his  
rucksack, and started collecting the things  
he'd need for a four-day camping trip  
at Yosemite Valley.

It was spring vacation. Dad and he  
had planned to go off together for the  
change they needed from thinking about  
how much they missed Mom, and trying  
to keep up with the housekeeping. He  
could hear Dad frying bacon and eggs  
in the kitchen. Dad called to him.

"Frank, did you get the pancake flour  
at the store yesterday?"

"I forgot, Dad, I'm sorry. I can't find  
my sleeping bag. Where do you suppose  
it is, Dad?" Frank answered.

"Your mother always kept them in the  
hall closet," Dad started to say, then  
thought better of it. His twelve-year-old  
son, he knew, had used the bag only last  
week on a Boy Scout camp-out; he'd have  
to learn to put things away where he could  
find them again, if the two of them were  
ever going to make a go of it.

"Breakfast's ready! Got everything  
packed: change of clothes, shoes, extra  
sweater, jeans, jacket, socks?" Dad called.

"Got to get going, Frank."

"Found my sleeping bag at last," re-



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plied Frank, "I'll come and eat now and pack the rest later. I need some clean clothes from the basement anyway." He said the last two sentences to himself. His father and he ate in silence. Then Dad said,

"Just clear up those dishes and put 'em in the sink. I'll get the car warmed up and put in the duffle. Gotta push along in order to meet the Sierra Club party by nine o'clock at the foot of the Yosemite Falls trail. They won't wait for us, ya know."

Frank was in such a hurry that he almost dropped the dishes trying to get breakfast cleared away and get back to his room to finish packing.

Dad called from the garage, "Bring your duffle, Son. Time to start." Frank picked up his sleeping bag and rucksack, putting on his parka as he went out, locking the door after him.

They reached Yosemite Valley about 8:30. Dad said to Frank,

"We've got to get the pancake flour, so you hike over to the Village Store. I'll check in here with the ranger and wait for the others. You'll have to use your own money to pay the high price, probably 55¢ instead of 39¢ a package, like at home. On the double now," he added. "Be back in twenty minutes."

When Frank returned, he put the pancake flour in his own rucksack, and only then did he remember he'd forgotten to get his clean jeans and socks from the clothesline in the basement at home.

"Oh, well," he thought, "I'll rough it. Dad won't know the difference."

It was warm on the trail, so he took off his jacket and tied it onto his rucksack. Above the lower falls, the party ran into

snow on the trail. Frank's jeans were soon soaked up to the knees, as well as the tops of his socks, where they came over his boot tops. As long as he was walking he didn't feel cold, but when the party sat down on a bank of snow to eat their lunch, Frank began to shiver a little.

"Better tell that boy of yours to put on his parka, or he'll be catching cold," said Ralph, the leader of the party.

"Good idea, Son," Dad said to Frank. Frank looked around to where his parka had been tied to his rucksack, but it was not there. It must have come loose somewhere along the trail.

"It—it just isn't where I tied it on my rucksack," Frank had to confess.

"Put on your extra sweater or sweat-shirt, then," Dad said.

"I forgot it," Frank admitted.

"What!" Dad said unbelieving. "Well, nothing to do but hike back and try to find that parka, I guess. Can't go any farther without a jacket of some kind."

"I've got an extra sweatshirt he can have," offered Ralph, the trip leader. "We can probably find the parka on the way back."

"You don't deserve it, Frank, but I guess it'll be O.K. this time," Dad said doubtfully.

That night at bedtime, Dad asked his son about his wet jeans and socks. "Better put on your dry ones before you crawl in the sack," he told him. Frank remembered he had not brought any change, so he just said, "O. K., Dad!"

He was damp and cold all night, and by the next evening, when they were all sitting around the campfire, he was really shivering and couldn't swallow because of his sore throat. He could see his Dad was relaxed and enjoying himself joking and laughing for the first time in weeks, so he just went and crawled in his sleeping bag early without saying anything about how he felt. Next morning he had a fever and didn't want to get up. Dad looked him over, felt his forehead, looked at his throat, and called Ralph, the leader.

"Ralph, I'm real sorry to cause any trouble, but my boy here looks bad. I'm going to have to take him down."

"Too bad, Son," said Ralph to Frank, and to the group he said, "Who'll volunteer to go home a day early with Frank and his dad?" An older man said his wife would probably be glad to see him home early, and they all laughed appreciatively, glad that he was a good sport about it. Dad thanked him, and they started down, the man and Dad dividing up Frank's gear to be carried. They stopped every hour, but as the day wore on, Frank looked worse, not better.

At noon, Dad fed Frank two more aspirin, and said seriously, though not unkindly, "Son, you've really paid quite a price for disobeying all the rules of camping out: not coming prepared, losing things, and then not reporting your lack of dry clothes. I'm real sorry you feel so rotten. I think if our friend here is willing, we'll have to make a chair-carry and get you down this mountain as soon as possible."

And with those words, Dad reached

down and put Frank's right arm around his neck. The other man did the same with Frank's left arm, and they lifted him off the ground and started down the trail. Frank looked up at his Dad gratefully and said only, "Dad, how can I earn the money to pay for another jacket?"

## GOD IS A SPIRIT

They all filed into Meeting, the boys and the men on one side, the women and girls on the other. Father, who was an elder, sat with the other elders on the benches that were raised at the front and facing the congregation. Several women sat on the facing benches, too.

The Meeting was a quiet one.

The silence settled down. Hannah wondered if that was what they meant by the "weight of the Meeting."

Then a little breeze moved the branch of the sycamore that was just outside the window. It showed tiny leaves at the tips and seemed to point like a long-fingered hand straight at Hannah.

Someone sighed gently.

Father shifted a little on the "facing" bench.

Sarah Whitall gently cleared her throat. Isaac Stokes crossed one knee slowly over the other.

It was still again.

Hannah thought of Cecily's sash. She wished she knew how to tell Mother about it. Then someone in the back of the room got up to speak. Hannah knew it was a woman because she heard the faint rustling of her full skirts as she stood up. The woman began.

At first Hannah didn't listen. She watched a robin hopping in the sycamore tree. She looked up into the youth's gallery and saw Richard Fox looking across toward the young woman's gallery where Becky sat with Alice. [Becky and Alice were her sisters.] She made mouths at Sally [another sister] across Mother's lap. The woman went on talking.

Suddenly all the small noises quieted, and there was not a sound through the room except the voice of the woman speaking.

Her words seemed to carry across the Meeting as if each one had wings.

Hannah listened. "And I feel a concern," the woman said, "for one in this meeting who has a secret sin."

Hannah's mind flew to the bedding chest in the attic. She saw the borrowed sash with its greasy smear.

"Be sure that sin will find thee out," the woman was saying. "Perhaps that sin is a secret vanity: vanity that has allowed the love of the things of this world to crowd out the things of the spirit." Hannah felt a wave of heat go over her. Her hands grew damp, and she drew off her mitts. Her bonnet became unbearable. She untied it. How could the woman know about the sash? she thought. How could anybody know?

Hannah looked at Father up on the facing bench. He was holding his hand over his eyes.

She looked at Mother sitting in quiet meditation.

No one was looking at her. No one was paying her the slightest attention; not even the Friend who was speaking.

Maybe they didn't really know anything about the sash! Her face cooled, and the dampness dried on her hands. She swallowed and moistened her lips.

Never again would she borrow anything! Never again would she let Old Spotty [Hannah's name for temptation] talk her into trouble if she could only get out of it this time! The woman stopped speaking and sat down.



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After a few moments of silence Father leaned over to shake hands with Isaac Stokes. The Meeting was over. . . .

Every day after school, for the next two weeks, the girls had to help with preparations for Yearly Meeting. Toward the last there was a great moving about of furniture. Extra beds were put up; one in the big girls' room and one in John and Charlie's room. The trundle-bed was brought from the attic, and when Hannah saw her mother going up there she knew the sash would be found! It was too late to do anything about it. Mother opened the bedding chest to get a quilt. Hannah was on the stairs and didn't know whether to go up or down! When Mother lifted the quilt there was a flash of pink and out fell the sash!

"What is this?" asked Mother, picking it up. She looked straight at Hannah.

"Hannah, dear!" she said, "Does *thee* know anything about this?"

Hannah hung her head.

"Come up here, child. Does *thee* know about it? It looks like one that Cecily [Hannah's friend next door] wore last summer. But what is this great smear on it? It smells like the pomade that Alice uses to keep her hands smooth. Is it? Tell me!" Mother put her arm gently around Hannah.

"Is it Old Spotty again, Hannah?" Hannah nodded her head up and down. She was too ashamed to speak.

"Thee knows, dear, thy father wants thee to be happy, but he wants thee to learn that 'things' will never make thee happy. Has this sash made thee happy?"

Hannah thought nothing in the world had ever made her more *unhappy*!

"Now thee must get Cecily a new sash. We will get it right away, then thee must pay for it by going without thy allowance." Hannah was so relieved to be rid of her secret vanity she threw her arms around Mother's neck and nearly smothered her.

"Yes, Mother," she said, "I will. And wait!" she ran down to the third floor and was back upstairs again in a jiffy.

"Here's the allowance for this and last week. I haven't spent a penny! But it was hard not to." Hannah felt so free and light she wanted to skip, but she helped make the beds for the company instead.

MARGUERITE DE ANGELI<sup>2</sup>

#### OF PUPPETS AND PEOPLE

"What is it—just a piece of fur without a head, or feet, or tail, or anything?" Sue asked. She was looking at a strange object that her brother Jack had brought home from the pasture in a tin pail.

"He has all those things," Jack laughed, "but he's frightened and he thinks he's hiding." He poked the tight ball of fur with a friendly finger.

In a flash the ball uncurled into an angry, hissing mite of a baby woodchuck. Tiny sharp teeth clacked together furiously.

"Now, now," Sue tried to stroke the soft little back, but hurriedly drew back her fingers. "Watch your temper, my small furry friend!"

"Warm some milk and try feeding him with a medicine dropper," Mother suggested. "And put on heavy gloves to handle him!"

After many tries, Jack managed to squeeze a few drops of milk between the

angry little teeth. Soon the little animal quit fighting and grunted contentedly as warm milk trickled down his throat.

Weeks went by. The woodchuck grew and grew. The Ellis family named him Tobey, and they all agreed that he was more fun than any pet they had ever owned.

Tobey ran with a funny, pouring movement, as if his skin were too big for what was inside. When he was listening to something, he sat up on his hind feet, using his ridiculous little brush tail for a prop. He grew tame as a puppy, welcoming members of the family with loving little chuckles.

Jack and Sue loved him and took him everywhere. In the car, he sat upright on Jack's knees and appeared to watch the scenery. A crowd always gathered at the drugstore when Tobey ate an ice cream cone, holding it daintily in small black claws.

Tobey had the freedom of the house in the daytime, but he usually spent the night in the basement. He never touched anything there, and no one even thought of putting him in a cage. Then one evening Mrs. Ellis sorted the laundry in neat piles on the basement floor. Early next morning when she went down to wash, every piece of clothing was gone!

Could Tobey have something to do with this? she wondered. A little noise made her look at some wide boards Mr. Ellis had set against the wall. Under the boards in the angle of the basement floor and wall was the laundry.

"Jack—Sue!" she called. "Come see what Tobey has done!"

"He must have worked all night," exclaimed Sue when she saw the piles of clothing. "But why did he do it?"

"To make a soft burrow," said Jack laughing. "He must be practicing up for time when he has to hibernate."

The rest of the summer Sue and Jack kept a special watch on Tobey. Usually he was nearby, stuffing himself with clover. He grew so fat that his short legs just barely raised his fat body off the ground. But sometimes they could not find him. Sometimes he disappeared for hours, and twice he was gone overnight. Finally in late September he went away and did not come back. Jack and Sue

hunted and called, but there was no answering chuckle from Tobey.

"Where can he be?" asked Sue.

"He's gone to sleep in a dark burrow on some nearby hillside," Father said. "Winter is coming and Tobey is ready for it."

"But why should he want to hibernate?" Sue protested. "He knew we would feed him and take care of him."

"He can't help himself," Jack said. "It's instinct."

"But he's one woodchuck who doesn't need to hibernate," Sue said stubbornly.

Father laughed. "He's hibernating whether he needs to or not! You've seen puppet shows, Sue. The puppeteer pulls the strings and the puppets walk or dance or nod their heads. Tobey is like the puppet and Old Mother Nature is the puppeteer. Tobey has to do whatever the season orders—wake up in the spring, find a mate and raise a family, stuff himself with clover in the summer, dig a burrow in the fall, and sleep all winter. He hasn't any choice. All living things except people follow the pattern of nature. Only people can choose what they will do."

"Why people?" Sue asked wonderingly.

"Why don't we have to obey nature, too?"

"God created man in his own image,"

Father quoted from the Bible. "God planned for people to be like himself. Since men can think, and plan, and choose like God, they can be his friends. And if they can be his friends, they can know his plans and help him with them."

"We don't have to, though," Jack said soberly. "We can choose to do wrong. If we were like Tobey we would have to follow God's plan and always do right."

"Being a person is much harder than being an animal," Sue decided. "Choosing is more trouble than following instinct, but I'd rather be a person."

"You wouldn't like Old Mother Nature telling you what to do and jerking the strings to see that you did it?" Father asked teasingly.

Sue shook her head. "And I'm glad God doesn't jerk the strings, either," she said thoughtfully. "The right to choose! So that's what it means to be created in the image of God!"

DOROTHY LACROIX HILL<sup>1</sup>

## Junior High Department

by Mary E. HUEY\*

THEME FOR JUNE:

*The Beatitudes*

### To the Leader

If a world-wide vote could be taken, says Archibald M. Hunter in his book *A Pattern for Life*,<sup>1</sup> the Sermon on the Mount would undoubtedly be chosen as the most characteristic and complete presentation of the teachings of Jesus: the

most searching and powerful and perfect portrait of the Christian life. Dr. Hunter calls the Beatitudes (pronounced "Beauty-tudes" by one well-meaning teacher!) the "noble preface" to the Sermon on the Mount, and indeed the very soul of the sermon.

In an effort to help junior highs become more familiar with this portion of the Bible, the Beatitudes are used as the theme for this month, with the suggestion that the whole passage be read each Sunday in a different translation. It is possible to emphasize only four of the eight Beatitudes given in the fifth chapter of Matthew. It may be that at another time, some or all of the other four might be used as the theme for worship services developed by your own junior highs.

<sup>1</sup>From *Thee Hannah!* by Marguerite de Angeli. Copyright 1940 by Marguerite de Angeli. Reprinted by permission of Doubleday & Company, Inc.

\*Associate Director of Christian Education, Pasadena Presbyterian Church, Pasadena, California.

<sup>1</sup>Archibald M. Hunter, *A Pattern for Life*, An Exposition of the Sermon on the Mount, Westminster Press.



The Beatitudes are as much an affront to our thinking and living now as they were when Jesus first spoke them. They seem to be completely at variance with some of the accepted standards of the world as we know it. In the opening pages of *Doctor Zhivago* Boris Pasternak has one of his characters point out how new even today some of Jesus' ideas are. How difficult it is, for instance, for man to see life as sacrifice. Man looks at life rather as an opportunity for "self-expression" or "self-fulfillment." In the Beatitudes Jesus strikes at the very root of worldliness and living merely for one's own selfish pleasure. If we can stimulate among our young people a greater understanding of this portion of the Bible, a desire to explore it further on their own, and most of all, a call to greater dedication to Jesus' way of life, we shall have brought our junior highs a few steps further along the narrow way that leads to life eternal.

Recently a group of junior highs, in evaluating their own church school worship services, said they didn't get much out of them because they were "too canned." (Clue for us: strive to find more opportunities for junior highs to assist in the finding and creating of materials, and in preparation for worship.) Another comment they had was: "We use 'Holy, Holy, Holy' too much, and when we do have a new hymn we sing it only once. Then we don't sing it again for such a long time that we never really learn it." (Clue for us: use variety in the hymns for our worship. When we introduce a new hymn, use it a number of Sundays in succession until it becomes fairly familiar to the group.) As always, the hymns given for this month are merely suggested, and others of your own choice may be substituted.

It would not be wise to use the "directed prayer" in the worship suggestions

for the fourth Sunday of this month unless your junior highs are used to this type of prayer. If it is new to them, the leader might well explain before the service begins the purpose of a directed prayer, and the importance of each person's joining in with his own silent petitions after each subject suggested by the leader.

## 1. Happy Are the Humble-Minded

CALL TO WORSHIP:

Spirit Divine, attend our prayers,  
And make this house Thy home;  
Descend with all Thy gracious powers,  
O come, great Spirit, come.

Come as the light; to us reveal  
Our emptiness and woe;  
And lead us in those paths of life  
Where all the righteous go.

Come as the dove; and spread Thy wings,  
The wings of perfect love;  
And let Thy Church on earth become  
Blest as Thy Church above.

Spirit Divine, attend our prayers;  
Make a lost world Thy home:  
Descend with all Thy gracious powers,  
O come, great Spirit, come.  
(Rev. Andrew Reed, 1829)

HYMN: "My Master was so very poor"  
SCRIPTURE: Matthew 5:1-12 (either King James or Revised Standard Version)

MEDITATION: "The Humble-minded"  
Was Jesus a rebel? a revolutionist? a wild-eyed radical? Some people of his day thought so. Others thought he was not radical enough. Most of us think of Jesus as a mild, gentle, kind Leader who said many wise and thoughtful things: "Be ye kind," "Love one another," "God is love." This image we have of a gentle and loving Jesus is a true one, for such a Man he was. Yet he was far more, and many of the things he taught seem just as radical today as they did to people of his day.

The Beatitudes, which some of us memorized when we were children, are a series of statements or promises, found in the fifth chapter of Matthew, about what the kingdom of heaven is like, and the happiness that shall be enjoyed by those who learn to live as God's children.

At first glance, they may seem to be nice, pleasant statements about good people and the rewards that will come to them for being good. But as we look at them more closely, we find that they are really revolutionary statements.

"Blessed are the poor in spirit" or "Happy are the humble-minded" is the first statement. Who wants to be poor? Who wants to be humble? What's blessed about being downtrodden, poverty-stricken, despised, miserable, oppressed?

Jesus may be saying here that those who are rich are likely to be proud, self-centered, and unhappily ever seeking more wealth. (How often people who are miserable are also selfish.) But Matthew's reporting of Jesus' words is "Blessed are the poor in spirit." This adds still a deeper meaning to the promise. The "poor in spirit" or humble-minded, are those who know how much they do not know. They realize how great their need for God is. They are not completely wrapped up in the passing delights of the world: fame, wealth, shiny automobiles, luxurious homes, glamorous adventures. They see instead that simplicity of desires and dependence

on God for guidance each day bring meaning and hope to life.

PRAYER:

Our Father, we ask thy help in a world that often seems mixed up. When every one around us seems to be looking for success, wealth, popularity, and a safe and secure future, we feel a little peculiar if we are seeking a completely different goal, to "discover thy will for our lives and do it." Keep us from being content with the rewards the world has to offer. Encourage us as we try to understand thy will, and give us the strength to follow thy way. In Jesus' name. Amen.

HYMN: "Thou didst leave thy throne"

## 2. Happy Are Those Who Know What Sorrow Means

CALL TO WORSHIP:

For the love of God is broader  
Than the measure of man's mind:  
And the heart of the Eternal  
Is most wonderfully kind.

(Frederick Faber, 1854)

HYMN: "There's a wideness in God's mercy"

SCRIPTURE: Matthew 5:1-12 (Phillips translation<sup>2</sup>)

MEDITATION: "Those Who Have Known Sorrow"

In St. Louis there lives a clergyman who spends a great deal of his time with robbers, murderers, kidnappers, and embezzlers. Each of these men has completed a jail sentence and has been released by the state with a new suit of clothes and twenty-five dollars. With a prison record behind him, it is very hard for such a man to find a decent job. But through the help of the Rev. Charles Clark, a Jesuit priest, more than a thousand ex-convicts have found respectable jobs—and not one of them has gone back to a life of crime.

The Rev. Mr. Clark has learned the meaning of Jesus' words "Happy are those who know what sorrow means." Not only has he learned what sorrow may mean for himself, but he has voluntarily taken upon himself the sorrow of others.

This is another example of one of Jesus' teachings. The world says, "Mind your own business. Don't go out of your way to help someone else. You have enough troubles of your own. And don't be so foolish as to get mixed up with crooks and ex-convicts. You can't afford to risk your reputation. It's not your fault they got themselves in trouble." But Jesus says "He that is truly happy mourns over his own sins. He prays, 'God be merciful to me a sinner,' and he asks God's help in changing his life. He mourns too over the sins of others. He sees the suffering, the pain, the sorrow, the unhappiness in the lives of others, and he finds his greatest joy in trying to help them out of their troubles."

What a strange religion Christianity is! If we are sad and sorrowful (over the evil and misfortune in the world—and do something about it), we shall find joy and comfort in our God who can wipe all tears from our eyes.

DIALOGUE: "They Say; He Says" (Made given by two junior highs)

The world says: Love your neighbor and hate your enemy.

<sup>2</sup>J. B. Phillips, *The New Testament in Modern English*, Macmillan Company.

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Jesus says: "Love your enemies."

The world says: Earn as high a salary as you can, for this is one of the marks of success.

Jesus says: "A man's life does not consist in the abundance of his possessions."

The world says: Dress as well as you possibly can, and be sure that your clothes are always in style.

Jesus says: "Life is more than food, and the body more than clothing."

The world says: If someone plays a mean trick on you, watch your chance and get even with him.

Jesus says: "Pray for those who persecute you."

The world says: If you work hard enough and earn enough money, you can hire servants to do your work for you.

Jesus says: "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all."

The world says: Be careful of your associates and friends. Don't get mixed up with the "wrong" people.

Jesus says: "I do not pray for these only . . . but that they all may be one."

The world says: Plan carefully for your future, that you may find success, happiness, security, and prosperity.

Jesus says: "He who loses his life for my sake will find it."

HYMN: "Immortal love, forever full"

### 3. Happy Are the Utterly Sincere

CALL TO WORSHIP:

Teach me, O Lord, Thy holy way,  
And give me an obedient mind;  
That in Thy service I may find  
My soul's delight from day to day.

Help me, O Savior, here to trace  
The sacred footsteps Thou hast trod;  
And, meekly walking with my God,  
To grow in goodness, truth, and grace.  
(William T. Matson, 1866)

HYMN: "Dare to be brave"

SCRIPTURE: Matthew 5:1-12 (Moffatt translation<sup>3</sup>)

MEDITATION: "The Utterly Sincere"

Every now and then Jesus spoke very sternly to the scribes and Pharisees. Once he said to them, "You are too careful about all the rules and regulations of your religion. While you observe the law, you forget the reason behind the law. Your religion is like a shining, beautiful cup, clean on the outside, but all dirty on the inside. You look as though you are fine, religious people, but actually you are greedy and proud and cruel."

When Jesus said, "Blessed are the pure in heart" or "Happy are the utterly sincere," he was speaking of those who try to keep both the inside and the outside of the cup clean and shining. This was the idea in the mind of the psalmist many years before when he wrote:

"Who shall ascend the hill of the Lord?  
And who shall stand in his holy place?  
He who has clean hands and a pure heart,  
who does not lift up his soul to what is false,  
and does not swear deceitfully."  
(Psalm 24:3, 4)

Jesus knew that no one is without sin,

but he laid stress on the fact that the "pure in heart" were those who with singleness of mind tried to do God's will. Conrad Hilton, whose name means "Mr. Hotel" around the globe, wrote in his autobiography<sup>4</sup> that one of the greatest lessons he learned in school was not from his teachers, but from his classmates. He learned from the example of a boy whose baseball broke a window in the school chapel and who denied his guilt, and from another boy who tried to shift the blame for his petty thievery to someone else. The teachers did not discover the culprits, but all the boys knew, and they made it clear that they had their own code: it was the responsibility of a gentleman to tell the truth.

Like Sir Galahad who could say, "My strength is as the strength of ten, because my heart is pure," those who are utterly sincere need never fear being caught in a trap of deceitfulness, dishonesty, or double-dealing. In recent months, the revelation of unethical methods used in some TV quiz shows and the unfair practices employed in price-setting by some large electrical companies are two examples of the difficulties in which human beings entangle themselves when they depart from being "utterly sincere."

PRAYER:

Guard me, O Lord, that I may ne'er  
Forsake the right, or do the wrong:  
Against temptation make me strong,  
And round me spread Thy sheltering care.

Bless me in every task, O Lord,  
Begun, continued, done for Thee:  
Fulfill Thy perfect work in me:  
And Thine abounding grace afford. Amen.  
(William T. Matson)

HYMN: "Christ of the upward way"

### 4. Happy Are Those Who Make Peace

CALL TO WORSHIP: Isaiah 52:7

HYMN: "Be thou my vision"

SCRIPTURE: Matthew 5:1-12 (Goodspeed translation<sup>5</sup>)

MEDITATION: "Those Who Bring Reconciliation"

If you counted all the statues in the world of generals and "men of war" as compared to the number of statues erected in honor of those who have worked for peace, you would no doubt find the statues of war heroes far more numerous. Even Napoleon himself once said that Jesus' empire built on love has survived through the centuries, while kingdom after kingdom founded on force has risen into power only to topple into ruin. Still the world seems to reserve its highest honors for military leaders, and their names appear far more frequently on the pages of history than do the names of those who have worked for peace.

The peacemakers Jesus is talking about here are more than merely peaceable people, or persons who will strive to achieve "peace at any price." Jesus means those who "pursue" peace, who are actively at work trying to bring reconciliation and harmony into the world.

Since time began there have been wars, hatred, arguments, animosities—not only among nations, but among races, classes, business competitors, religious groups, labor

unions, towns, schools, families, and within the individual family itself. To bring peace into a world such as ours requires active "peacemakers" who are willing to go the second mile in love, patience, gentleness, understanding, and self-sacrifice. It means running the risk of being called a coward, an idealist, a "Pollyanna," or even a communist. The world cannot always understand the peacemakers, but God does, and calls them his children.

DIRECTED PRAYER:

Let us give thanks for all men and women in ages past who have tried to bring peace to our world by their words, their deeds, and their prayers.

(Silent prayer)

Let us give thanks for all those who are working today to heal the sick, to comfort the sorrowing, to care for the lonely and neglected, to bring peace in the midst of strife.

(Silent prayer)

Let us ask God to guide the rulers and the statesmen of the world and to grant them wisdom and a sincere desire for peace and tranquility throughout every land.

(Silent prayer)

Let us ask God to show us how we may be peacemakers in our homes, our schools, and our communities. Let us ask him to help us grow in wisdom, in understanding, in courage, in love of justice and fair play for everyone.

(Silent prayer)

Hear our prayers, O Father, and grant us the eagerness to love our brothers and the power to say and to do the things that will bring peace to every relationship in our lives. Amen.

HYMN: "God of the nations, near and far"

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<sup>3</sup>James Moffatt, *The Bible, a New Translation*, Harper and Brothers.

<sup>4</sup>Conrad Hilton, *Be My Guest*, Prentice-Hall, Inc.

<sup>5</sup>Edgar J. Goodspeed, *The New Testament, An American Translation*, University of Chicago Press.



# Young People's Departments

by Clarice M. BOWMAN\*

THEME FOR JUNE:

*Created for What High Purposes?*

## For the Worship Committee

You, as a committee in the holy area of worship, are—if you will be—a bridge.

First, you are the bridge between possible services of spiritual adventure in your group—and blankness. But it is not enough to fill up the expected time with services of the expected type. You are also a bridge to lead your group members from where they now are in their present spiritual development to further adventuring. But how can you lead, unless. . . ?

Therefore, in the times you set aside in your committee meetings for more profound God-seeking, may we suggest your taking pencil and paper and writing out thoughts: first about what worship means or could mean, and then about *why* your group meets for worship and what greater things you might "attempt for God" as ever greater things you "expect from God."

If we are to realize ourselves spoken to by the Most High, as were the listening ones of old, we must make ready. As a committee we must gear our plans not to impressing others but to helping all listen to the One Higher.

Beyond any "settings" we prepare to lead our attention upward, One is our "worship center," even God.

Beyond any speaking, reading, singing, or other participation on our part, One is our "leader," even God.

And now, for our June theme, our purpose is not so much to *answer* the question about why we are alive and what our lives may mean in God's plan and to the world—but to help all members *feel* this great question.

Below are some "seed thoughts" to lead our thinking of what great purposes pulse through the physical universe we will be enjoying this summer, through our personal lives and our aspirations, and through the wider world of social need, unto the farthest person we may serve. Choose according to what speaks forth in fresh, vital tone or with a glint of new light to you. More importantly, go on beyond by sharing *your own* thoughts—that in turn may lend spark to another's. In such a way something new is created by God-and-you-and-others, something that may bless the world.

## Suggested Hymns

- "God moves in a mysterious way"
- "Immortal, invisible, God only wise"
- "All nature's works his praise declare"
- "Praise to the Lord, the Almighty"
- "All creatures of our God and King"

\*Assistant Professor of Religion, High Point College, High Point, North Carolina.

## Benedictory Prayers

As Thou dost place Thy hand over waiting earth

To call forth spring from frigid winter's grasp,

Descend to melt all frost

Within our souls.

Under Thy care the seasons come and go,  
Scattering snow over plain and mountain,  
Revealing Thyself in green leaf and crimson petal. . . .

Only stumbling foot and empty hand,

Only hard heart and foolish lip

Deny the love all living things

Now offer unto Thee. . . .

Our wistfulness is too deep for words.

Undergird us with Thy mercy

That we may serve Thee

With a true and sprightly heart.

GEORGE STEWART<sup>1</sup>

\* \* \* \*

Lord,

as the dew

that waits for the morning sun

to come and give its heart a sparkle

so do I wait upon Thee.

Come Thou and fill my soul

with Thy shining presence.

CHANDRAN DEVANESEN<sup>2</sup>

## I. Purpose and Plan in Earth's Mysterious, Majestic Cycles

WORSHIP SETTING: Use symbols of God's purpose and plan, such as three stages in a blossoming flower or opening leaf; or a little pile of earth and a little pile of seeds.

### THE EARTH IS HOLY

Every portion of ground over the whole wide earth is holy.

Every shaft of light, though it may come from the farthest-found source in space, comes to us according to its divinely ordained plan; and when we see, our eyes are responding according to their intricate, mysterious ability given us by God.

Each note of music and every tone of the human voice or sound picked up by the human ear is according to God's plan and creation that we might hear.

Each year of our lives is Anno Domini, the year of our Lord. Let us lift our thoughts to him.

O Lord, may we, in this service of gathered worship, and in all our deeds this day and all our days, sense that we—and all thy created world—are intricately related. May we in no way mar thy plan. By thy grace, bring our lives into harmony with thy order, and bring order out of chaos in all our doings: our work, our school, our friendships, our recreation, our home life, our church life, and our entire world of human relations. May our worship and our daily deeds reflect this order, to thy great glory. Amen.

\* \* \* \*

### ANTIPHONAL SONG OF PRAISE

(Leader and responding voices may form

<sup>1</sup>George Stewart: *A Face to the Sky*. Association Press, 1940, p. 9. Used by permission.

<sup>2</sup>In *The Infinite Christ*. Friendship Press. Used by permission.

choral choir; if dark and light voices are selected, use as indicated; if not, let entire group respond.)

**Leader:** O give thanks unto the Lord for the tall, majestic mountains all covered with trees, towering upward to God.

**Light Voices:** Praise ye the Lord for the high mountains and rippling lake.

**Leader:** O give thanks unto the Lord for the trees.

**Dark Voices:** Praise ye the Lord for the tulip poplar trees. Praise ye the Lord for the towering pines. Praise ye the Lord for the quaking aspens . . . and for all trees.

**Leader:** O give thanks unto the Lord for the earth and water.

**Light Voices:** Praise ye the Lord for the clear springs and lakes. Praise ye the Lord for the cool mountain springs. Praise ye the Lord for the bubbling brooks.

**Leader:** O give thanks unto the Lord for the earth and everything in it.

**One Light Voice:** Praise ye the Lord for the birds.

**One Dark Voice:** Praise ye the Lord for the glorious scenery.

**These Two Together:** Praise ye the Lord for the beauty of the earth.

**Leader:** Praise ye the Lord . . .

**Dark Voices:** . . . for the majestic mountains,

**Light Voices:** . . . for the towering pine,

**Two Light Voices:** . . . for the rippling lake.

**All:** Praise ye the Lord for everything that moves and breathes. Praise ye the Lord!<sup>3</sup>

\* \* \* \*

### WONDER

Oh, but it is wonderful

To see the moon bucking a throng of clouds,

To see the great things of God

Moving in His universe

Under His hand.

How can I imagine

That the hand that moves the worlds

Is upon me—

That the light that lights Eternity

Is within me?

The wonders of God are too great for me—

Yet I, myself, am one of them.

PATRICIA BEVER<sup>4</sup>

\* \* \* \*

Hast thou not known, hast thou not heard,

That firm remains on high

The everlasting throne of him

Who formed the earth and sky?

Art thou afraid his power shall fail

When comes thy evil day?

And can an all-creating arm

Grow weary or decay?

Mere human power shall fast decay,

And youthful vigor cease;

But they who wait upon the Lord

In strength shall still increase.

ISAAC WATTS, 1745

## 2. I—in God's Image?

ASSURANCE:

"I am in God's presence night and day  
And he never turns his face away."

(WILLIAM BLAKE)

"We turn to Thee; as on an eastern slope

<sup>3</sup>By Mrs. Carl H. King and Marion Craig, at Camp Tekoa, North Carolina. Used by permission.

<sup>4</sup>Patricia Bever, *Stepping Stones of the Spirit*. Association Press, 1951, p. 33. Used by permission of publisher and author.



Wheat feels the dawn beneath night's  
lingering cope,  
Bending and stretching downward ere it  
sees."

(CHRISTINA ROSSETTI)

\* \* \* \*

#### PREPARING

How good it is to be center down!  
To sit quietly and see one's self pass by!  
The streets of our minds seethe with end-  
less traffic.

Our spirits resound with clashing, with  
noisy silences,

While something deep within hungers and  
thirsts for the still moment and the rest-  
ing lull.

With full intensity we seek, ere the quiet  
passes, a fresh sense of order in our  
living;

In direction, a strong sure purpose that  
will structure our confusion and bring  
meaning in our chaos.

We look at ourselves in this waiting mo-  
ment—the kinds of people we are.

The questions persist: what are we doing  
with our lives?—what are the motives  
that order our days?

What is the end of our doings? Where  
are we trying to go?

HOWARD THURMAN<sup>5</sup>

\* \* \* \*

#### THE CALL—FOR US!

Imagine yourself in a strange hotel in  
a strange city. You are sitting in a  
crowded lobby. . . . A bellboy moves  
through the lobby of the hotel. He is  
calling, paging someone, and suddenly  
you "come to." He is calling your name!

. . . you make yourself known to the boy  
and he tells you there is a call for you,  
long distance. You go to the telephone,  
and a well-remembered voice, across per-  
haps thousands of miles, speaks your name.  
. . . W. H. Auden . . . describes 20th  
century youth:

To be young means

To be on edge, to be held waiting in  
A packed lounge for a Personal Call  
From Long Distance, for the low voice  
That defines one's future.<sup>6</sup>

This is the tremendous claim of the  
biblical faith . . . that man has actually  
received a personal call from long distance.

. . . Abraham going out, not knowing  
whether he went, but going out to a better  
country for himself and his people, hears  
this call. He responds with the service of  
his life. Moses takes his stubborn, re-  
calcitrant people. . . . The sun-crowned  
prophet, the young aristocrat Isaiah—"and  
I heard a voice which others could not  
hear, 'Whom shall I send, and who will  
go for us?' And I, in spite of my im-  
perfections and uncleanness, said, 'Here I  
am! Send me.'" Jeremiah . . . ; Amos  
insisting that there is no vital religion  
without social justice . . . ; and Hosea,  
seeing in his own domestic heartbreak the  
broken heart of the Eternal. Again and  
again the call sounds. Until at last in the

fullness of time God sent forth his Son,  
come in human life, uniquely and redemp-  
tively. . . . God taking little short steps,  
that we could keep up with Him. "I  
come to do thy will, O God. I have  
come," He said, "to bear witness to the  
truth." Personal call from long distance.

DAVID A. MACLENNAN<sup>7</sup>

\* \* \* \*

#### PENITENCE

Judas! Why scorn I him?

Am I not Judas too?

Have I not sought to do

That same blood-stained crime

When I have seen sublime

And noble things destroyed,

And passed on—unannoyed?

GORDON PRATT BAKER<sup>8</sup>

\* \* \* \*

#### OUR CONTINUING NEED OF GOD

Jesus had openly declared to the startled  
people of His day that they must forsake  
their selfish ways; that they must follow  
Him in new ways of love, or they would  
perish. Many responded . . . just as you  
and I, in moments of inspiration, resolve  
to step forth on the path of reconciliation  
and service.

But many of Jesus' followers discovered  
that His teachings required sacrifices they  
were not willing to make; and that the  
world seemed to ridicule their inspired  
new lives. . . . You and I, when we start  
to fulfill our fresh resolutions, often feel  
we are discouraged by adversity—and by  
attitudes of others who see our struggles  
but not the impulse from which they stem.

Thus, a people, who cared more for  
worldly reputation than for Truth, turned  
upon Christ; spat upon Him and crucified  
Him . . . for they were not ready to pay  
the price of living as He had taught.  
Sometimes, you and I decide that to be  
faithful to our resolution requires sacrifices  
that we are not ready to make. We may  
forsake—even crucify—the Christ-inspira-  
tion which has been given us.<sup>9</sup>

#### PRAYER:

Dear God, you care for us, you help us,  
you forgive us; but what do we, the sons  
of God, do in return for your love and  
forgiveness? We forget you, we mock you,  
we don't trust in you.

On the whole, we put on a poor show.  
Oh, we are religious. We go to church  
once a week for an hour, but usually we  
come preoccupied with other thoughts and  
don't really listen or try to understand.

What do we do when we're in trouble?  
We say, dear God help us out of this pre-  
dicament, dear God forgive us our sins,  
and so on. But we expect you to do it all,

<sup>7</sup>In *The Pulpit*, January 1957, pp. 17, 18. Used  
by permission of *The Christian Century*.

<sup>8</sup>In *The Christian Advocate*, July 18, 1946, p. 2.  
Used by permission.

to come to us while we do nothing, or  
close to it.

In our world today we are so tied down  
by habit and tradition that we move along  
without trying to think for ourselves. We  
so rarely take time out for a few quiet  
moments of real thought to look for you,  
to make the barest efforts to find you.

And so today I pray, not that you help  
us dear God, but that we, as sons of God,  
made in your image, help ourselves by  
honestly trying to find you and respond to  
you, our loving and forgiving God. Amen.

PAUL HOFFMAN<sup>10</sup>

REMINDER: Read II Timothy 1:6-14.

### 3. Tested, in All the Circles of My Relations

HYMN (either read or sung): "If thou  
but suffer God to guide thee," by Georg  
Neumark, first and third stanzas. This  
hymn is found in many church hymnals.  
It indicates a way of meeting the testing  
which life brings to everyone.

THOUGHT: "Inspired—For What?"

How often we have known the thrill of  
"being inspired"! That vesper or gradu-  
ation at camp—that young people's con-  
ference—that exceptionally fine sermon—

<sup>9</sup>Vincent Evensen, *Life-Stream*, 1950. Used by  
permission.

<sup>10</sup>By Paul Hoffman, ninth grade, Riverside  
Church, New York City. Used by permission.

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or perhaps it was a book. Whatever it was, we felt re-created. "I'm going to perform some really significant service!" we said to ourselves. And so we dreamed of things we were going to do. How fortunate it is that we have the capacity for such dreaming!

Then something happened. As we pondered that dream our personal limitations loomed up before us. We considered the hard work and preparation which would be required if we molded our dream into life—and we felt the inspiration slip away. We went to bed and in the morning it was gone.

What happened? For one thing, we may have "put our hand to the plough" and looked behind, and found our dream too hard. Or perhaps it was just a matter of frankly facing our limitations. It might be that in our enthusiasm we dreamed a dream which was entirely beyond our possibilities. It is rather easy to form the habit of dreaming such dreams just for the thrill which comes with it, but it is selfish. I wonder if many of us do not need a new sense of the significance of ordinary things.

ROY A. BURKHART<sup>11</sup>

#### SCRIPTURE:

The call to significant service: Mark 1:14-17

Service—the measure of love: John 21:15-17

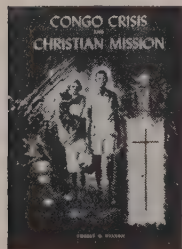
The necessity to begin: James 4:13-17

#### PRAYER:

Father, I thank thee for a sensitive soul

<sup>11</sup>Roy A. Burkhardt, *Seeking the Living Way*. Abingdon Press, 1933, p. 119. Used by permission.

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that thrills in the presence of the finer things of life and has the capacity to dream dreams that challenge me. Forgive me for the many times that I have lacked the courage of my convictions, and grant that I may find new strength in my fellowship with thee. I pray that I may see the world through the eyes of Jesus. Help me to be fully aware of the opportunities for significant service in ordinary things as they come my way. In the name of Him with whom I share the road, I pray. Amen.<sup>12</sup>

\* \* \* \*

#### THE GROWING WORLD OF THE YOUNG

Youth under eighteen are estimated to form 36 per cent of the nation's population. Eleven and five-tenths of the population are estimated to be of high school and college age. . . . The 1960 world total calculated for the under-twenty age group comes to 1,350 million, or 46.3 per cent of the human sum, estimated at 2,900 million. . . . The lands of rapid change are distinctly young societies.

However, while three-fourths of the world's teenagers live in the underdeveloped areas of the world, most of them do not enjoy the existence we associate with youth. Girls work and marry very early. Boys are at work on the land or in the shop with very little education or none at all. Malnutrition abounds. More and more countries menaced by mounting population pressures face a losing battle unless there is more vigorous mobilization of world resources to help them advance more rapidly. . . . we ought to think in global terms, because in helping our children and youth to adapt to these changes at home we must also help them to adapt responsibly to changes abroad. Indeed, the whole nation should look at this crucial issue as a world problem calling for a world strategy.<sup>12</sup>

\* \* \* \*

#### MEDITATION: "WHAT IS MY PLACE?"

When I consider, O God, these facts about so many young people over the world . . . yet so many who do not have the opportunities or the good food and energies that I have . . . what is my place in thy plan for them? What do I need to learn about youth in other lands? about youth in my own land who face difficulties or problems? What are others doing to help? How may I serve?

Saint Paul once said, "You are our letter, . . . known and read by all men." Each day, in school or at work, people interpret Christianity by my attitude and acts. I wonder if they are made to feel that religion is a good thing and that my

<sup>12</sup>Portion of address by Philip Potter at White House Conference on Children and Youth, March, 1960. Mr. Potter is director of the Youth Department, World Council of Churches.

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religion is a governing factor in my life. And I wonder if these more casual friends find it easier to smile and face life bravely because of their contacts with me. . . .

## 4. His Plan Moves On, in Ever-Widening Ways

#### MEDITATION:

#### WHAT OF YOUR HANDS?

(Let the room be softly lighted during this meditation. One young person may pantomime the thoughts of the prayer as it is read from the back of the room. He might raise his hands, looking at them in wonder, as if to discover what they can do; lift them prayerfully in dedication. On the table may be a globe covered with soft clay. At the point of dedication in the reading, the pantomimer begins molding the clay, as if to shape the earth. He does this, not surely, as if trusting his own might, but humbly and reverently, pausing to look upward and to lift his hands as if for guidance.)

READER: I raised my hands to God, and said:

"O thou Eternal, hear my prayer, Listen to my voice as I cry unto thee, As I lift my hands thus toward thy sacred shrine.

I meditate on all that thou hast done. I muse on what thy hands have wrought, And I look at my own hands and wonder— Wonder what power is hidden in my hands. I stretch my hands to thee, O Eternal. What of my hands?"

And a voice replied, "What of your hands?

Here between your hands the limp earth lies,

Weary two thousand years with carrying A mourning, broken man upon its back So it will lie till you give your living up to be a life for it.

O work until the world move through space as one

Turn and power and song of dreaming men—

A world with clear call into the future, dark

No more with the wild multitude of hate. For love in the kind night will like the moon

Touch the world with dark and gentle fire.

It will cost you strength of thought And hard endurance of nerve.

But you can cry to all men:

"This is a new earth,

Made by our hands into a place where living

Is only strength and hope, one creation, One unity of brain and bone and earth,

Where the act of living is the act of loving."

Here between your hands the glorious new earth lies.

What of your hands?"<sup>13</sup>

REACHING OUT HANDS—To TEACH, To

HEAL, To LIFT LIFE:

Examples of what Christians have done and are still doing around the world to bring education, healing, and better standards of living to people in many countries may be given by several young people. Good stories are found in the mission study books and particularly in *Christian World Facts*, a booklet of short illustrations published by Friendship Press for the Division

<sup>13</sup>Adapted from a service written for a national conference of Christian youth by Ruth Winfield Love. Used by permission of the author and of motive.



Foreign Missions. Copies of the 1960-1961 edition may be ordered for 35¢ each from Friendship Press, 475 Riverside Drive, New York 27, N. Y.

#### BENEDICTION:

Eternal Father, holding in thy hand of love all peoples and all nations,  
Grant us eyes that we may see them and ourselves in our common need of thee, and our common need of all that would make life more abundant:

That, sensing our family kinship under thee, we may go gladly, give generously, serve zestfully, endure lovingly, and pray incessantly,

Thy kingdom come, thy will be done—through us all. Amen.

## A-V's in Christian Education

(Continued from page 26)

ired. The lack of organization, at least in this case, detracts rather than adds to the record's effectiveness. Many of the questions and answers seem pretty far from the subject. In spite of these weaknesses, however, the recording would have value if it would encourage people to "think through" the subject, and would be acceptable for discussion with parents, leaders and teachers.

(I-B-3)†

## One Sunday Afternoon

87-frame filmstrip, color, script, guide, with 33 1/3 rpm recording. Produced by the United Presbyterian Church in the U.S.A. (Department of Stewardship and Promotion), 1960. Available from the Presbyterian Distribution Service.\* Sale: \$6.00.

The filmstrip was photographed at a large church in Detroit, Michigan. It makes use of the beauty, symbolism, and art of this church to tell the story. The dialog is enacted between Dr. Palmer, a pastor, and John Steward, a layman.

The immediate comment that comes to mind concerning this filmstrip is that it is a unique and fresh vehicle for telling the story of a person's Christian stewardship. While the strip was prepared for and is geared to Presbyterians, there is nothing that would be objectionable to most other communions. The architecture and the ornateness of the church get in the way of the message at times, but the filmstrip would be recommended for instruction, promotion, and motivation with senior highs through adults in United Presbyterian churches; acceptable for the same uses and age groups in other denominations.

(VI-A-4)†

## Our Ministry to Families

(Continued from page 9)

need and family potentialities make their ministry intelligent and relevant. Again and again in the interviews parents gave testimonials, altogether unsolicited, expressing appreciation for the professional leaders in their parishes. One man mentioned how deftly a sermon had reached him and

had altered the course of his marriage. The pastor's willingness to help in time of trouble frequently was highly valued. The understanding guidance and instruction of many a director of religious education was cited as a boon to homes during years of uncertainty or times of conflict.

We are not depreciating the great contribution of a ministerial staff when we lift up for citation the peculiar effectiveness of a lay ministry. What we are emphasizing is that the Christian love and concern of the whole church is essential for a successful ministry to families.

## Family Crises and the Church

(Continued from page 11)

prevent future crises in parent-child relations. This can be done by class exploration, under a psychologically trained leader, of the emotional needs of children and how they are satisfied. Or, a class of young married people, by considering the problems of handling time and money, can help couples have healthy marriages as well as develop a sense of Christian stewardship.

Small and large inspiration-fellowship groups can serve families in crisis. Belonging to a prayer group or class with bonds between members can be an indispensable help to a crisis-burdened family. The husband of a couple in such a group was hospitalized for major surgery. During his illness his wife was too busy to attend the class, but both of them knew that the members were backing them with heartfelt prayers. Flowers and cards were symbols of deep and meaningful relations.

The largest inspiration-fellowship group in most churches is the worshiping congregation. "I couldn't have made it through that awful experience without the help of Dr. Brown's sermons." These words of a man who had gone through an ego-shattering vocational failure did not reflect gratitude primarily for the content of the minister's sermons. The man probably remembered few of the ideas expressed. However, the total experience of corporate worship, under the leadership of a loved and trusted pastor, had given him the inspiration and strength he desperately needed.

In various forms, many churches are developing *modified therapy groups*. Their aim is to help small groups deal with common problems creatively. One church formed a group of ten parents of adolescents, all expressing need for help in their parental role. They met for eight

weeks under the guidance of their clinically trained minister. Rather than being a course in "How to Be a Good Parent," this experience focused on the inner feelings and reactions of the parents in their relations with the teen-agers. After the first few meetings, discussion of husband-wife relations and the problems of middle age began to creep into the sessions. This group was so helpful that other parents soon asked for groups.

Every group in a church should have a therapeutic climate, even though its function is not that of a therapy group. Every group should aim at realizing the life of *koinonia*, the redemptive community, within its fellowship. If the church is to minister effectively to families in crisis, there must be a quality of relatedness within its total life which is both healing and growth-stimulating. When this exists, the words of St. Paul, "Now you are the body of Christ and individually members of it" (I Corinthians 12:27), come alive, and the church becomes a channel for the working of the Holy Spirit.

In almost every family crisis, there is a hidden opportunity for Christian growth. This can occur in many ways—if the church is doing its job. Many people do not *really* discover the church, although they have attended for years, until the hour of crisis comes. The woman mentioned in the first paragraph put it this way: "Our family had no idea how much the church could mean in our lives until this happened!"

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## BOOKS OFF THE PRESS

### The Church Faces the World

By J. Christiaan Beker. Philadelphia, Westminster Press, 1961. 96 pp. \$1.50.

Latest in Westminster Guides to the Bible, designed to confront laymen with "the vigor of biblical faith," this volume, subtitled "Late New Testament Writings," deals with those biblical books which, so far as historical reconstruction can determine, were the last to be written: I and II Timothy, Titus, Hebrews, James, I and II Peter, I, II, and III John, Jude, and Revelation.

Most of these are either anonymous or pseudonymous. A writer could at once honor his predecessors and avoid vain-glory by ascribing his work to someone else. The apostolic names connected with the documents seldom disclose the real author, and the historical circumstances indicate a post-apostolic time. Precisely because the church, without the personal presence of those who had known Christ, was compelled to confront the world, many of its formulations have special relevance for our troubled age. The several New Testament books are dealt with under such attractive titles as "The Threat of Heresy," "The Call to Pilgrimage," "The Risk of Allegiance."

The freedom with which men today approach the Scripture is indicated by the comment that in II Peter "abuse replaced debate" and the polemic "should not be accepted as unbiased truth." II and III John were written in controversy. "How interesting it would be if we could have access to the views of the other side!" The clarity and vigor of the author's style make it safe to predict a significant future for the young Dutch scholar whose first book it is.

J. CARTER SWAIM

### The Layman's Bible Commentary

Richmond, John Knox Press, 1960. Volumes 9, 12, 20, 25. \$7.00.

Since the books of the Bible did not come into being in the order in which we know them, it is not inappropriate that separate volumes of a commentary should appear in irregular order. Following an earlier announced publication schedule, four new volumes are now issued in *The Layman's Bible Commentary*. The four come in one box which can be purchased

at a saving of one dollar over the list price of the separate volumes.

The Psalms (volume 9) is the work of Arnold B. Rhodes, a professor in the Louisville Presbyterian Seminary who, not being satisfied with one earned doctorate, went out and got himself another. One of his dissertations was on the Psalms, and this volume supplements his scholarly techniques with mature religious insights. The Introduction, dealing with the authorship of the Psalms and their similarity to other Near Eastern literature, prepares us to appreciate the theology as well as the poetry of the Psalms and to realize that their significance does not depend upon traditional designations of authorship.

Jeremiah and Lamentations (volume 12) appear in one volume because the prophet Jeremiah was long thought to have been the author also of the five dirges which make up the latter work. The author of this volume, Professor Howard Tillman Kuist, gives reasons for thinking it unlikely Jeremiah could have written them all, but their significance is not dependent upon this. Jeremiah himself, a "figure of tragic sorrow, yet also a man of unconquerable hope," is here described as "a true herald of the everlasting Gospel." Likeness and unlikenesses to Jesus are pointed out. The commentator, for many years at the Biblical Seminary, is now at the Princeton Theological Seminary.

Acts of the Apostles (volume 20) begins by discussing "The Unity of Luke-Acts." The author points out that the purpose of the original writer led to the creation of a document in church history which is highly relevant to twentieth century society: "We who read this book are more than spectators at a drama. We are also actors on the stage." Dr. Albert Curry Winn, having taught Bible at Davidson College and Stillman College, is now professor of doctrinal theology at Louisville Presbyterian Seminary.

I John, II John, III John, Jude, and Revelation (volume 25) are all dealt with by Dr. Julian Price Love, well-known biblical expositor, also of Louisville Seminary. Unlike many contemporary students, Dr. Love is persuaded that the Apostle John could have been the author of all these books except Jude. Not taking account of great linguistic and stylistic differences, he bases the apostolic authorship of Revelation on the book's similarity to "the

character of John as he is presented in the Synoptic Gospels." With respect to Jude he believes II Peter is the borrower, rather than the other way around.

In each of the volumes the successive paragraphs of the text are dealt with seriatim. As in other works of this series the Revised Standard Version is the basic text, and technical references to Greek and Hebrew words are avoided.

J. CARTER SWAIM

### Values Men Live By

By Morris Keeton. Nashville, Abingdon Press, 1960. 224 pp. \$3.50.

This author states his purpose as being "an invitation to a beginning inquiry into major directions your life can take." His intellectual approach is further indicated in his suggestion that he would make use of "the powerful solvent of philosophy along with 'the perspectives of diverse cultures.'" Of primary importance is the achieving of a "breakthrough" of the Hebrew-Christian molds that tend to shape our thinking, whether or not we are conscious of it.

Included among the issues discussed are these: possessions, our attitude toward enemies, finding moral principles of general applicability, the matter of loyalty or opposition to authority, the worship of idols, use of ritual in worship, the validity of prayer, science and religion. The book is neither a systematic treatise on the philosophy of religion nor a comparative study of religion, but it is a method of inquiry.

At the end of each chapter both audiovisuals and readings for further study are indicated, along with suggested discussion questions. He encourages extended inquiry into various "key concepts" as seen in the various major world religions. One wishes that the author would write another book in which he would give us more of his own conclusions on the issues dealt with here—the thing he has purposely avoided in this book.

STILES LESSLIE

### Luke's Portrait of Christ

By Charles M. Laymon. Nashville, Abingdon Press, 1960. 162 pp. \$1.00.

Because of the unique features of his Gospel, tradition has regarded Luke as an artist and portrait-painter. The professor of religion at Florida Southern College, formerly an editor for the Board of Education of the Methodist Church, here delineates the characteristics of Christ which Luke emphasizes, often in contrast to the other Evangelists.

Jesus' life of prayer (Luke "majored in that"); Jesus' use of the Scripture (the Old Testament characters he liked best were "those who possessed imagination and daring"); Jesus' concern for all sorts and conditions of people ("the pious poor, the neglected hungry, the broken-hearted and the persecuted") are dealt with sympathetically and understandingly.

The relevance of the ancient words to the contemporary world is never absent. For example, the chapter entitled "The Coin of the Realm" deals not only with



Jesus' concern for the poor and his teaching about stewardship but also with the fact that Jesus' ministry is constant "invitation to turn money into the coin of the realm, God's realm" (p. 125).

J. CARTER SWAIM

### **Biblical Archaeology (Abridged Edition)**

By G. Ernest Wright. Philadelphia, Westminster Press, 1961. 198 pp. \$1.65.

Professor Wright's handsomely illustrated *Biblical Archaeology* was an important publication of 1957. By omitting the 220 photographs and drawings and by condensing the original fourteen chapters into ten, the Rev. Roger Tones of Leeds, editor of the present work, has enabled the ordinary student to have the essence of the larger volume at a saving of \$13.35. Compensating for the pictorial loss, the editor has affixed to each chapter a series of references to other books where maps, texts, and illustrations may be consulted.

The abridged edition enables the reader to discern what biblical archaeology can and cannot do. It discloses that there was a "violent wave of destruction in southern Palestine in the 13th century B.C." Presumably this was caused by the Israelite invasion. But archaeology cannot tell us why the Hebrew hope was fixed upon the promised land. Archaeology discloses that ivory was used to decorate beds in northern Syria (Amos 6:4), but cannot explain the Spirit which compelled Amos to denounce this type of luxury.

Archaeology has unearthed Canaanite shrines and shown how the Hebrews sometimes borrowed Canaanitish terminology, but it cannot explain the strict monotheism of Moses. Archaeology has uncovered Herodian ruins but cannot explain the resurrection of One whom the Herods of earth could not outwit. This paperback will help readers visualize the setting of the biblical narrative and appreciate the uniqueness of Christianity.

J. CARTER SWAIM

### **The Design of the Scriptures**

By Robert C. Dentan. New York, McGraw-Hill Book Co., 1961. 276 pp. \$5.00.

Episcopalians are sure that it is the Book of Common Prayer which has preserved their church from theological extremes. The Protestant Episcopal Church has never been rent by a fundamentalist-modernist controversy, has never seen any conflict between the personal and social elements in the gospel, and has never gone all out for either liberalism or neo-orthodoxy.

For every day in the year the Prayer Book contains prescribed readings from the Psalms, other portions of the Old Testament (plus the Apocrypha), and the New Testament. This results in yearly confrontation with the Scripture in its entirety. It has equipped the author of the present work to point out that such currently popular phrases as "The Book of the Acts of God" are inadequate descriptions of the Bible, which has much to do

also "with the history of the people of God."

The Bible contains not only History but also Doctrine and Life—and these form the three major divisions of Professor Dentan's book. Under each of these themes are 26 subdivisions, each consisting of recommended readings from various portions of the Bible, calculated to show its "fundamental unity," plus the author's incisive comments on each passage.

The work is subtitled "A First Reader in Biblical Theology," and anyone who works his way through its pages will have a good grasp of the Bible's grand design. The results of biblical criticism are assumed rather than chronicled. Striking illustrations of the way in which they can be helpful is the suggestion that the con-

quest of Canaan "was probably not as thoroughgoing, and therefore not as savage, as the Book of Joshua represents it."

Churchmen are accustomed to quote Old Testament passages in support of justice and the state. It will come as a revelation to many to discover that Exodus in some way prepared for "Communion" and "Life in Christ," that Esther has something to do with "Working for God," and that Leviticus is preparatory to penitence. Dentan's insights in these realms serve as "a warning against too great haste in discarding or disregarding any part of the Bible" (p. 219).

The author states in the preface that the RSV "is both more accurate and more immediately intelligible," and the text calls

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attention to at least sixteen places where this is not only true but important.

J. CARTER SWAIM

## The World Book Encyclopedia

Edited by J. Morris Jones. Chicago, Field Enterprises, Inc., 1960. 19 volumes, \$102.

One of the functions of a good teacher is to stimulate the intellectual curiosity of his students. Once a student is interested enough to pursue the answer to a question, he may want to delve further into a subject. But teachers and parents, regardless of their education, cannot answer all their children's questions. However, realizing that research is a valuable part of education, they can direct students to books to help them find their answers.

Here is where the teacher and parent has a helpmeet. Speaking first as a parent, I know how valuable *The World Book* has been in our home. There is no school evening when our older children do not need help in their homework from sources more accurate than their parents. Although our home library is quite diversified, much of the literature is not up to date, or is beyond the young mind. The children naturally turn to *The World*

*Book*, where their questions are answered and curiosity rewarded in a clear, concise, and easily outlined manner. There is no question about how to find information or about what it means. What a wonderful satisfaction to the inquiring mind!

As a teacher, I feel gratified to have *The World Book* in our home, for it has aroused greater interest and curiosity in our children. The pictures and captions are stimulating to all of us, causing us to read further on a topic. Learning has been made fun for all, not the drudgery many children expect. Yet it is not given in the form of a sugar-coated pill.

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they have questions. Many wonders have unfolded to them and to us. They still ask us "Why?" and other questions we try to answer, but they also add, "Did you know that . . ."

MRS. CHARLES C. DOLD

## All the Plants of the Bible

By Winifred Walker. New York, Harper & Brothers, 1957. 244 pp. \$4.95.

Since the Scripture deals with every aspect of God's creation, specialists from many realms must bring their learning if its interpretation is to be complete. Mrs. Winifred Walker, an Englishwoman who is a Fellow of the Linnaean Society and was for a decade artist to the Royal Horticultural Society, has been interested since childhood in identifying flowers and trees mentioned in the Bible. The results of her studies are here set down in a beautifully illustrated volume.

Of the 114 items pictured and described, nine are from the Apocrypha and six from the Song of Solomon. The author explains that for certain plants contemporary English has other words than those used in the King James Version. Most of these corrections are made in the RSV, where anise is replaced by dill, aspalathus by camel's thorn, camphire by henna, chesnut by plane tree, cockle by fowl weeds. The nuts of Genesis 43:11 are identified by the RSV as pistachio and the oil tree is described as an olive.

Language scholars differ from Mrs. Walker in the understanding of several biblical terms. The green bay tree of Psalm 34:35 the RSV identifies, as Mrs. Walker does not, with the cedar of Lebanon. The hemlock of Hosea 10:4 the RSV defines as poisonous weeds (cf. Amos 6:12); juniper (1 Kings 19:4) as broom tree; pannag (Ezekiel 27:17) as early figs. In Mrs. Walker's book wrong citations are given for the biblical quotations on pages 43 and 193.

J. CARTER SWAIM

## Contemporary Pastoral Prayers for the Christian Year

By Nathanael M. Guptill. Philadelphia, Christian Education Press, 1961. 151 pp. \$2.50.

This book contains pastoral prayers for all the Sundays of the Christian year and also for numerous special days and occasions. Among the latter are One Great Hour of Sharing, Rally Day, Canvass Sunday, Scout Sunday, Great Birthdays, Baccalaureate, Election Sunday, Homecoming Day, and Farewell Prayer.

Dr. Guptill believes that a series of short prayers is preferable to a single long prayer, and he has arranged the prayers here in the "triple or quadruple form."

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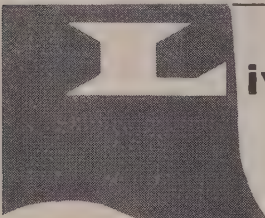
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any one of the paragraphs might stand alone as a complete prayer with the addition of closing ascriptions.

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STILES LESSLY

## The Message of Jesus

By B. Harvie Branscomb. Nashville, Abingdon Press, 1960. 184 pp. \$1.50.

Written some years ago as a textbook for leadership education classes, the work has been revised by Ernest W. Saunders, who explains that "the pressure of his university responsibilities" makes it "quite impossible" for the author (now Chancellor of Vanderbilt University) to undertake his own revision. Saunders has noted such new finds as the Dead Sea Scrolls and the Chenoboskion Gospels, and has used the Revised Standard Version for all biblical quotations.

After an introductory section, "The Records of His Teaching and the Way Jesus Taught," there is discussion of the Kingdom and its coming; of the message of Jesus about God; of what Jesus had to say regarding righteousness, love, humility, sincerity, courage; and of "the Christian spirit in practice" with regard to wealth and property and family life.

Given a certain view of the Bible, the study is well done. Yet the point of view seems dated. In the fifteenth year of the atomic era it seems meaningless to describe society as "progressively dominated by the ideals of the kingdom" (p. 165). It is true that Jesus "commended the care of aged parents" (p. 131)—but does this sufficiently take account of the paradoxical nature of the gospel in which Jesus said: "Leave the dead to bury their own dead"?

Jesus' message must never be allowed to drop out of sight, but our age is compelled to ask who it was that spoke such words and what relevance they have for this age. A hint of this is found on page 75: "In the final analysis it is never something we seek but Someone."

J. CARTER SWAIM

## Victor and Victim

By J. S. Whale. New York, Cambridge University Press, 1960. 172 pp. \$3.75.

A quarter of a century ago, when John S. Whale became principal of Cheshunt College, a theologian observed dryly that one of Britain's ablest interpreters of Christianity had been turned into a poor administrator. Happily this did not prove permanently the case. For the reviewer's money, Whale is equaled by few in the cogency and relevancy with which he matches the gospel with our time.

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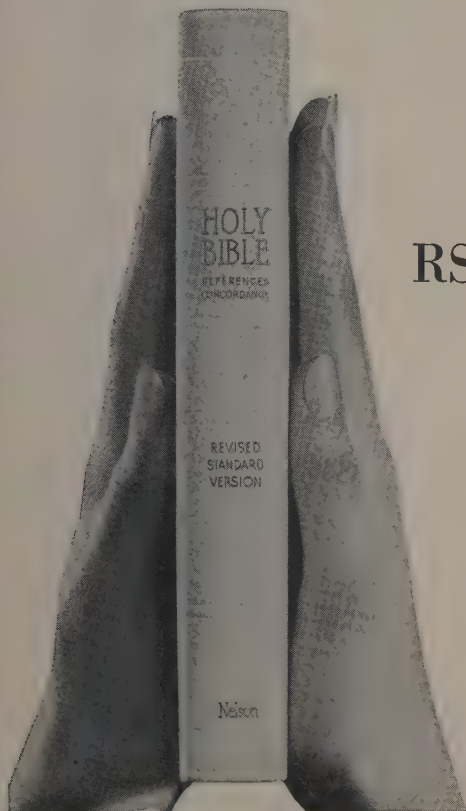
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By Robert E. Luccock. New York, Harper & Brothers, 1960. 159 pp. \$3.00.

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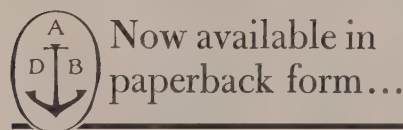
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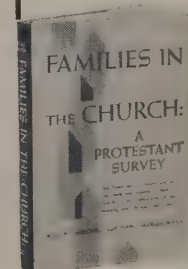
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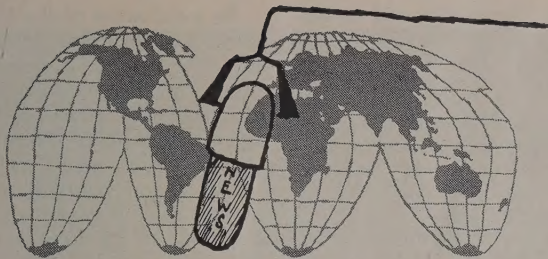
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## WHAT'S HAPPENING

### Changes in CGCE Staff Responsibilities

NEW YORK, N. Y.—DR. A. L. ROBERTS, General Director of the Commission on General Christian Education, National Council of Churches, announces the following changes in staff assignments:

The REV. JOHN S. WOOD has been elected to the position of Director of the Department of Youth Work and Executive Secretary of the United Christian Youth Movement. He succeeds the REV. DONALD O. NEWBY who is now working with the World Council of Christian Education on a special youth work program in Africa.

Mr. Wood came to the Department of Youth Work on January 1, 1954 as associate executive director, with major responsibility in the field of social education. During these seven years he has given imaginative leadership and shown unusual administrative ability. He initiated and directed the Inter-American Consultation of young people from Latin American countries with representatives from UCYM, held in Colombia, South America, in 1956. He is director of the North American Ecumenical Youth Assembly to be held in Ann Arbor this summer, and is making arrangements for participation by young people of the United States in the World Council of Churches' Conference in New Delhi this year.

The REV. ANDREW J. YOUNG continues as Associate Director of the Department and Associate Executive Secretary of the UCYM. There are no immediate plans to fill the position of a third member of the executive staff of the Youth Department. MR. WILLIAM JONES has been employed as administrative assistant and will have responsibility for general administrative services and office operations. Mr. Jones, a graduate of Dickinson College, studied at Drew Seminary and has had ten years of experience in business.

On March 1 MRS. ALICE GODDARD was transferred from the Department of Weekday Religious Education to the Department of Curriculum Development, as Acting Executive Director. The work of the Curriculum Department has been expanded to include the study of weekday curriculum, an additional study on the present state of weekday religious education, and certain curricular developments growing out of the work of the Committee on Christian Education of Exceptional Persons. The Department will continue to serve the Committees on the Uniform Series and

the Graded Series, the Committee of Executive Editors, and the newly developed Cooperative Curriculum Project. Miss MURIEL WALKER continues as administrative assistant in the Department of Curriculum Development.

At present no one has been named to succeed Mrs. Goddard as Director of the Department of Weekday Religious Education. Miss GLADYS QUIST will serve for the immediate future as staff executive for the Committee on Weekday Religious Education and the related Section, while continuing her duties as Associate Executive Director of the Department of Children's Work.

### Annual Meeting of National Council on Family Relations

MINNEAPOLIS, Minn.—The Annual Meeting of the National Council on Family Relations will be held August 23-25 at the University of Utah, Salt Lake City. Discussions at the conference will focus on controversial issues—ideological, religious, and ethical. There will be plenary sessions followed by section meetings and discussion groups on Early Child Development; Family Life Education in the Public Schools—in the Colleges—in the Community; Parent Education; Religion; Counseling; Research.

For further information write Ruth Jewson, Executive Secretary, 1219 University Ave. S.E., Minneapolis 14, Minn.

### The 1960 Census and the Churches

NEW YORK, N. Y.—The Bureau of Research and Survey of the National Council of Churches is holding a "Conference on the 1960 Census and the Churches" May 10-12 at the Hotel Willard, Washington, D. C. This conference will be the first intensive exploration of the findings of the 1960 census and their meaning for the churches. The United States Bureau of the Census is cooperating fully. There will be two full sessions of factual reporting on the census findings, a tour of the Census Bureau, and two sessions devoted to the effects of national trends on research and church planning.

The registration fee of \$10 includes cost of a banquet to be held May 10. Write to MR. GLEN TRIMBLE, Bureau of Research and Survey, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. All interested are welcome to attend.

### Training Camps for Church Camp Leaders

NEW YORK, N. Y.—The Committee on Camps and Conferences of the National Council of Churches announces the following national and area training camps for church camp leaders:

#### Area Training Camps

The purpose of these camps is to train those who will have responsibility for training other camp leaders. Registration may be made through the person listed.

*New York*, May 1-4, Skye Lake, Windsor. Rev. Robert E. Breth, 600 W. Genesee St., Syracuse, N. Y.

*Michigan*, May 1-5, Detroit Baptist Camp, Lapeer. Rev. Paul H. King, 305 W. Saginaw St., Lansing 1, Mich.

*New England*, May 8-12, Camp Aldersgate, N. Scituate, Rhode Island. Rev. Douglas F. Dorchester, 2 Stimson Ave., Providence 6, R. I.

*West Virginia* (tentative), June 5-14, Methodist Conference Training Center, Spencer. Dr. T. LeRoy Hooper, P. O. Box 829, Fairmont, W. Va.

*Illinois*, October 9-13, Little Grassy Lake Methodist Camp, R. R. Carbondale. Rev. Donald Lowe, 107½ S. Tenth St., Mt. Vernon, Ill.

*Alabama, Florida*, October 9-13, Blue Lake Methodist Camp, Andalusia. Dr. David H. Huffines, P. O. Box 6027, Birmingham 9, Ala.

*Oregon*, October 9-13, Camp Arrah Wannah, Wemme. Rev. Kent D. Lawrence, Box 164, North Plains, Ore.

*Indiana, Ohio*, October 16-20, Templed Hills, Belleville. Rev. J. Albert Clark, 141 N. Front St., Columbus 15, Ohio.

#### National Training Camps

These are designed for National Council of Churches personnel; national denominational staff members; denominational area or regional staff members; chairmen of camp committees for synods, conventions, conferences, etc.; full-time program directors and managers in church camp programs.

*East*, August 3-17, National Camp, Matamoras, Pa.

*Midwest*, Sept. 7-21, Bradford Woods, Martinsville, Ind.

*Southwest*, November 13-25, Rainbow Methodist Camp, Glen Rose, Texas.

Registration forms may be obtained from national denominational offices.

### WCCE Gets New Youth Staff Member

NEW YORK, N. Y.—MR. LAURENCE V. KIRKPATRICK became a member of the staff in the New York office of the World Council of Christian Education on February 15. He will have responsibility for the youth work programs in Asia, Africa, and Latin America, working with the staff persons assigned to these areas. Mr. Kirkpatrick has had extensive experience in youth work in his own communion, the Disciples of Christ, and interdenominationally through the United Christian Youth Movement. For over a year he was assistant on World Youth Projects, working with the director, Miss Umeko Kagawa, who jointly serves the World Council of Churches and the WCCE.



## Area Communications Workshops

NEW YORK, N. Y.—The Broadcasting and Film Commission, National Council of Churches, announces the following regional communications workshops:

May 9-11, *Omaha*. A radio and television workshop at the University of Omaha. Write to the Rev. Wynn Ward, 316 YMCA Building, Omaha, Nebraska.

June 5-16, *Los Angeles*. (See announcement above.)

June 19-23, *Indianapolis*. A workshop on drama on television, held at Christian Theological Seminary. Write to Dr. Alfred R. Edyvean, Christian Theological Seminary, Indianapolis, Ind.

June 26-July 14, *Evanston*. A workshop in the arts and media of communication. Write to Garrett Biblical Institute, Evanston, Illinois.

## Communications Workshop Announced

NEW YORK, N. Y.—An International Communications Workshop will be held at the University of Southern California in Los Angeles June 5-16, 1961. The Workshop is being sponsored by the Broadcast-

ing and Film Commission and United Church Women, National Council of Churches; by the Southern California Council of Churches and the Church Federation of Los Angeles; by the World Commission for Christian Broadcasting and the National Religious Publicity Council; and by the American Jewish Committee.

The Workshop is being planned for two groups of participants: executives with high-level responsibilities for policy, production, and budget; and local ministers and lay men and women. National leaders in the mass media of radio, television, press, and films will guide the participants. Several denominations are offering scholarships to enable those interested to attend and become resource persons in the use of the mass media for the church.

## New Book Edition Noted

In the February issue of the *International Journal*, p. 26, one of the writers listed as a resource the book *Best Plays for the Church*, by Mildred Hahn Enterline, published by the Christian Education Press, 1505 Race St., Philadelphia 2, Pennsylvania. The 1952 edition was noted in this list. The author reports a later edition, 1958, which is more up to date.

## This Is Where They Live

(Continued from page 5)

delinquent. In some of these communities relations between men and women have deteriorated so far that traditional family patterns become almost obliterated.

## Morals are confused

The impersonal life of great new metropolitan areas, where the ties of kin and of the in-group are frayed and broken, and where families live for years without even knowing their neighbors, has set the stage for deterioration of traditional moral standards. Sexual irresponsibility among young people goes increasingly unchecked by parents who are themselves not free from the taint of adultery. Prostitution and promiscuity flourish, and abortion and venereal disease increase.

These dark concomitants of social and industrial progress reflect the rootlessness of families that have been torn adrift from their cultural and spiritual foundations. In some cases this has been only a temporary disturbance. In many communities, however, the trouble goes deeper.

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In some areas of the Caribbean the Christian Church has fought a long and hard battle against patterns of man-woman relations that flaunt marriage and lead to serious instability in families. The root of the trouble, many people believed, lay in sexual promiscuity that prevailed among teen-age boys and girls. Today many of the Christian lands from which missionaries went to the Caribbean are facing similar problems among their own young people. I many Western Christian families parents hardly know how to protect their adolescents from the loose standards that are steadily gaining ground. The ideal of chastity, once taken for granted, is more and more challenged and even ridiculed by cultures which are increasingly secular in their ethical values.

## The future could be better

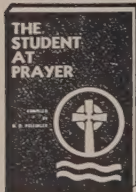
This is the world in which families are living today. They have, as families always have had, problems to meet and obstacles to overcome. Yet I do not see these difficulties as being more serious than those of former days.

The modern family has much to be thankful for. In many cases its living standards are higher than they have ever been. Its health has improved so much that dramatically falling death-rates threaten the world with overpopulation. Better housing enhances family living, while shorter working hours provide families with new opportunities for recreation. The emphasis on personal freedom and our increasing understanding of human personality and human relations open up exciting vistas of depth and richness for average families. The patterns will be new and different, but there is encouraging evidence that they can be satisfying and good.

The world of today could change for the worse, and family life might suffer grievously. But it could also change for the better, and lead to a higher quality of family living than has yet been known. Men have a good deal of power to influence the changes, to make sure that the world's families take the upward road. In that endeavor it is the duty and privilege of the Christian Church to give enlightened and dedicated leadership.

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